

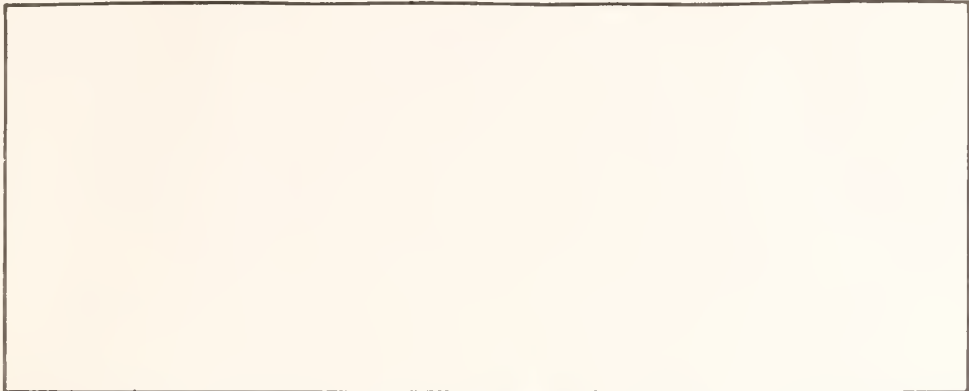


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CHARLES BUNYAN SMITH

ESSAYS
[PUBLISHED]

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PREFACE

This little volume carries a few essays written by me from time to time while engaged in the work of public education. The pieces vary in quality, in length, and in subject matter. No effort was made to classify them or even arrange them chronologically. Each article will reveal its own place within the arguments of the time it was written.

The largest number of the essays are related to public education in some way. They not only expose my own point of view but reflect the nature of educational issues during certain eras. The essays, therefore, became a small contribution to the history of educational thought and practice in Alabama.

My purpose is to make the collection available through the Troy State University Library. If the writings help prospective teachers just a little to maintain perspective during a period of rapid change, I shall be satisfied.

Charles Bunyan Smith

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A STEADY CLIMB TOWARD A PROGRESSIVE COMMONWEALTH

By Dr. C. B. Smith

One can romanticize about a state's early years and centuries. Although the records are interspersed with calamity, tragedy, suffering, and disappointment, there is still adventure, glamour, and success. Any red-blooded boy thinks he would have enjoyed being with DeSoto, or Daniel Boone, or Lewis and Clark.

The area of the United States which is now Alabama was batted back and forth like a tennis ball in a foursome for nearly three centuries by the leading nations of Europe. Spain batted first by exploring the territory in 1540, only forty-eight years after that nation sent Columbus on his voyage of discovery. It was the last half of the second century following before Spain's claims were challenged by two other powers, England and France.

In due time, the King of England questioned Father Adam's will and sent colonies during the 16th century. England established the first permanent English settlement in 1607 and announced claims farther west, including what is now Alabama. Spain had planted St. Augustine in 1513.

France Bats the Ball

France then, about 1700, barged in from the Southern coast and into the heart of the Continent. In 1702 a permanent French settlement was going along at what is now Mobile. To fend against English, Carolina Bienville established Fort Toulouse four miles from what is now Wetumpka in 1714, and Tombeche farther north in 1736.

These rivalries were rapidly resolved beginning in 1763 at the end of the French and Indian War between France and England. The Treaty of 1763 gave England all the continent east of the Mississippi and Spain all to the west of the Mississippi except the Island of Orleans. England immediately set up two crown colonies, British East Florida, capitol at St. Augustine, and British West Florida--which included Alabama--with a capitol at Pensacola.

It intrigues one's historical imagination to picture the site of Montgomery as in British West Florida and site of modern Wetumpka as in Illinois. Present Alabama was divided by latitude 32 degrees 28" which runs in upper edge of present Montgomery. The British reserved the territory north of this line for the Indians who already occupied the land. These boundaries existed for twenty years as a sort of 14th British Colony.

Revolution Returns Spanish

Because the Spanish helped toward American independence in Alabama by capturing Mobile and Pensacola, Spain came back east of the Mississippi at the end of the American Revolution. Bernado Galvez was governor of Louisiana. This man was a trained soldier and disliked the British. He took the lead in helping the patriots in what is now South Alabama. Hence Alabama had a second Spanish rule between 1783 to 1795. At the end of the war, England ceded to the U. S. British West Florida down to the 31 degree parallel. Spain was, as we have seen, already holding

Mobile and Pensacola, therefore, that part and British East Florida went to Spain. Because Britain had made 32 degree 28" the northern boundary of West Florida, Spain claimed up to this point and beyond when she came into possession again. She established Fort St. Stephens and re-established Tombeche to pin down these claims.

The dispute between Spain and the United States over the boundary between Alabama and Florida continued into George Washington's term of office. By the Treaty of San Lorenzo, negotiated by Thomas Pinckney in 1795, the matter was settled and a survey of the line was made by Dunbar and Ellicot. In 1799 Fort Stephens was turned over to the United States. This stimulated American traders and settlers to come into the territory in large numbers. The first court in present Alabama was set up at St. Stephens in 1804 and the first incorporated school, Washington Academy, was set up there in 1811.

Mississippi Territory Formed

So rapid was migration into the area that government had to be set up. Consequently, Mississippi territory was immediately formed. This encompassed the land between parallels 31 degree and 32 degree 28" and between the Mississippi River and Chattahoochee River. In 1804 the northern boundary of Mississippi Territory was moved up to the Tennessee Line.

Some final shifts came in the territory of present Alabama with the War of 1812. Alabama's part in this war had to do with the Spanish and Indians. The English incited the Indians

against the Americans and the Spanish cooperated. This gave us an excuse to take Spanish Mobile, which, as we saw, Spain gained during the American Revolution. Mobile was then added to Mississippi territory. This rounded out territory now making up Alabama. The power of the Indians was broken between 1811 and 1814 as a result of their alliance with the British in the war. More Indian lands became available for white settlers.

Alabama Arrives at Statehood

The immigrants came rapidly after 1812 into Mississippi territory. They concentrated in the Natchez region, the Tombigbee settlements, centering around St. Stephens, and at Huntsville. Their distances apart soon raised an argument for a government farther east. This led to the formation of the state of Mississippi in 1817, and its admission into the union, and the creation of a territorial government for Alabama, March 3, 1817, with the first capital at St. Stephens. William W. Bibb was appointed territorial governor. A regular Alabama boom now developed and by 1819 the territory was also ready for statehood, and was admitted December 14, 1819. The population at that time was 127,901. Huntsville was selected as the temporary capitol.

Thus, Alabama had, when it became a state, been under the flags of Spain, France, and England. At one time or another parts of Alabama have been in Florida, Louisiana, Georgia, Mississippi, Tennessee, North Carolina, and Illinois. Madison County was a part of the temporary state of Franklin. Against this background, statehood was launched with the inauguration of William Wyatt Bibb, November 9, 1819.

Statehood brought settlers in even larger numbers. By 1830 the population was 309,527, an increase of 142 per cent in ten years. In 1840 the figure reached 590,756 and by 1860 the population was 964,201.

Most of the settlers came from adjacent states. The states that contributed most to the population were Georgia, South Carolina, Tennessee, North Carolina, and Virginia in that order.

A very large proportion of the settlers came from the Piedmont sections of the states mentioned. Most of these people were not slave owners and were poor. There were mountaineers, land-seeking frontiersmen, and a few planters with their slaves. They came paddling down streams with canoes, rafts, and flat boats. Some came over Indian trails, afoot and with pack horses. Some drove cattle and sheep all the way from the Carolinas into the wiregrass of the coastal plains.

A large proportion of the early arrivals depended on cattle and sheep and the use of public domain as ranges. In fact, there were two waves of immigrants. The first wave were herdsmen who subsisted primarily on a grazing and hunting economy; and the second wave were the agricultural immigrants who came to possess the land. Some of the latter were the slave owners. The herdsmen were the typical pioneers. The landowners, also, operated in cattle, sheep and horses to a great extent. And many of the early herdsmen later became land owners and farmers.

The Coming of Cotton

The cotton gin was invented in 1793. It was this machine which eventually fastened cotton growing and slavery on the South and Alabama. The production of cotton became the backbone of the economy, although there were other things produced.

Historians during recent years have been making some corrections of earlier descriptions of social arrangement in the ante-bellum South. Biased visitors in ante-bellum days sometimes created the impression that Southern society was made up of noble slave owners, servile slaves, and a wretched poor white class. This is not a realistic picture.

Instead of this structure it is possible to throw the white population into three groups among which the lines of demarcation are not very sharp: the slave owner, the yeomanry, and the poor white trash. The large planter owned slaves and lived in the ante-bellum mansion. In Alabama these large houses were usually in a small town, and the houses are still there. Take a look at Eutaw or Lowndesboro or Greensboro. In other states the mansions were built on the plantations. The slave owners were the smallest group among the population. In 1860 in the whole South, only 2,291 planters had a hundred or more slaves. Nonslave holders constituted three-fourths of the white population of the South and two-thirds of it in Alabama.

These nonslave holding farmers did their own work. They were ambitious, hardworking people. Recently historians have referred to them as yeomen farmers.

A good distinction, therefore, can be drawn between poor white people and "poor white trash." Nearly all the first settlers of Alabama were poor people. This was their most distinguishing characteristic. Even the wealthy planters were formerly poor white people, or their parents were. As stated before, the lines separating groups were not sharp.

It is possible, however, to identify a poor white trash contingent. These could be found among the rude, ignorant cattle rangers of the piney woods, among the small number of factory hands, among teamsters, boatmen, and inefficient laborers. Laziness, carelessness, unreliability, lack of foresight and ambition, and habitual failure characterized these. The term "poor white trash," however, was not generally used by Southern people. This class was not a larger proportion of the whole population than the same slum class in cities and other parts of America.

Factors in Ante-bellum Progress

William Wyatt Bibb mentioned two great needs in his inaugural address in 1819. These were improved education and improved transportation. The people must have roads, bridges, ferries, in order to get to the new lands and to get to and from market.

The early settlers did not wait long to cut out additional roads. One of the important roads from early days was one connecting Huntsville and St. Stephens and running through Tuscaloosa. This connected North and South Alabama and was one

of the main routes for migrants from Tennessee and the Carolinas into the state of Alabama. In Southeast Alabama were the old Federal Road and the Pensacola Road coming in from Georgia and feeding the southern part of the state. By 1845 it was possible to go by road from any one important settlement to every other important settlement in Alabama.

There were federal roads, other public roads, country roads, toll roads, and plank roads. The cause was helped by requiring every citizen from 18 to 45 years of age to work on the roads ten days each year or furnish mules for road work.

Roads, of course, also called for bridges or ferries and sometimes fording places. Early ferries were rafts poled across the rivers. Later they became flatbottomed barges. Just above St. Stephens was the Claiborne ferry carrying people and goods over the Alabama River where the Federal road ran westward into the Mississippi.

Plank roads were tried but finally given up as too expensive.

Alabama had its stage coach roads by 1819. By that date dozens of roads were designated as mail routes. In 1840 there were three stage routes running between Montgomery and Columbus, Georgia. Other lines connected Montgomery with the Tennessee Valley and all north Alabama.

Fourteen years after Robert Fulton made the first successful steamboat trip up the Hudson River in 1807, the first steamboat reached Montgomery. This steamboat, built in 1818 at St. Stephens, was named the Alabama. Another was completed at

Blakely in 1819 and was named the Tensas. Other boats on the Alabama River were the Osage, Elizabeth Henderson, Arkansas, and the Columbus.

The steamboat took over rapidly the task of transporting cotton. The Alabama could take on two hundred bales of cotton. A good steamboat looked like a palace floating on the river. An example was the William Jones, Jr., built in 1853. This boat was 200 feet long, 31 feet wide, had three boilers, and two engines. It is no wonder the whole town came to the landing when a boat approached, after firing a cannon to announce its nearness to port.

Speed was ten to twelve miles per hour. The steamboats carried passengers as well as cargo, and furnished these passengers luxurious quarters. The steamers mentioned had excellent silverware, glassware, chinaware, and showy dining rooms. Steamboats, railroads, and stage coaches overlapped each other as they developed and as steamboats and stagecoaches receded.

Railroads

Increasing economic pressure brought railroads to supplement steamboats. A railroad, for example, was built to connect the Chattahoochee River and the Alabama River. A railroad was built to take goods around Muscle Shoals over which boats could not go.

Soon railroads were built to compete with the steamers. In 1836 a road was chartered to connect Montgomery and the Gulf ports. The railroads came rapidly until 1860. Montgomery and

Selma became railroad centers in ante-bellum days. The mileage in the state reached 743 miles by 1860, and was extended some by the Confederacy.

Early rail equipment was crude and simple. Strips of wrought iron were tacked on top of wooden stringers held in line by cross ties. Tuscumbia used mules to pull their first train. The steam locomotive came to Alabama in 1834. A typical example of rolling stock as late as 1858 was the Alabama-Florida, which had five locomotives, two passenger cars, two baggage cars, ten box cars, thirty-seven platform cars, ten dump cars, and eight other cars.

The demand for more roads was great and financing was difficult. Even the state, counties and cities were pressed to get into the financing of railroads. Many thought this was wrong, but eventually railroads received grants of land from the Federal government to help finance the roads.

The second upsurge of railroad building came between 1875 and 1900. By the latter date, Alabama had 4,226 miles of railroads; by this time the steamboat was passing out as the main dependence for transportation.

Early Politics

During territorial days and also during the early days of statehood, the people were not so politically conscious. They were too busy with their daily affairs of making a living. For the first ten years, in fact, there were no distinct political issues. After 1830 there appeared the vague outlines of a party

of the small farmers on the one hand and an opposing party made up of the more cautious, conservative planters. The small farmers were buoyant supporters of Andrew Jackson, but the planters or larger farmers and big operators were less enthusiastic for the new democracy. This latter class began in due time to gravitate into the ranks of the emerging Whig party. For awhile they were simply a conservative, aristocratic, wing of the Democrats under the leadership of D. H. Lewis. As the Georgia party, they dominated for awhile. When the money and credit question came into politics, this Georgia faction was overthrown under the leadership of William H. Crawford.

The Federalist Party, the opposite of the Democratic-Republican party, played out as a result of the War of 1812. Then in the 1820's a schism occurred in the Democratic-Republican Party, which had been the party of Thomas Jefferson. The more conservative became National Republicans and their opposite continued as the Democratic party. This party, led for some years by Andrew Jackson, continued to dominate politics in Alabama and the nation throughout the ante-bellum period. In Alabama, however, the party became more conservative and states rightist as the slavery issue emerged.

The National Republicans, being made up of men who disliked Jackson and mass democracy, formed around Henry Clay and became known as Whigs. As we all remember, the Whigs were the patriots of the American Revolution and made up the liberal party in England. Their opposites were the Tories in England and America. This new party, although Tory in spirit, chose the liberal

designation, Whigs, to signify their opposition to the tyranny of Andrew Jackson as the Whigs of 1776 opposed the tyranny of George III. The Democrats were the liberal party in Alabama and the country at large until the decade before the Civil War when Southern Democrats became less democratic.

After 1844 the Democratic Party in the nation was made up of three groups. There were the Northern and Western Democrats, who were agrarian and unsympathetic to slavery, but not crusaders as yet. They believed in Jeffersonian-Jacksonian democracy, a low tariff, and were against a national bank. There was the northern big city group, indifferent to slavery, and as commercial men they favored a low tariff or as manual laborers they were attracted by the Jeffersonian-Jacksonian tradition of real democracy. Lastly, there were the southern groups, including Alabama, which by the middle 1840's became strongly pro-slavery and whose leaders were becoming anti-democratic in the traditional sense. After 1850 many Whigs joined the Democrats in Alabama and elsewhere.

The handling of Reconstruction following the Civil War by the Republican Party left the South a one-party section, practically speaking. This one party took under one political umbrella the former Whig, the former Democrat, the former conservative, and the former liberal, and all shades of opinions in between. Being under the same umbrella, however, could not guarantee uniformity of political opinions. There immediately developed a conservative and a liberal faction within one party. This division has manifested itself almost continuously from the

end of Reconstruction to the present day. At times these manifestations have been in forms of extreme turbulency.

Populism

One broad manifestation of division within the one party was the emergence of the Populists and Jeffersonians in the late 1880's and throughout the 1890's. The division came under the pressure of hard times after the Civil War. The historians point out that the nation's policies had become industrial as against the agrarian policies of pre-war days. Farm prices steadily declined parallel with vaulting success of business overshadowing the farmer. In the late 1880's, when farmers were struggling in rags for their daily bread and bacon, the coal, iron, and lumber industries were booming and towns were springing up supporting other classes that seemed to revel in wealth by comparison with farmers. Money and credit were almost completely absent for the farmers.

Under these economic conditions, the factions were forming by 1890. The Great Panic of 1893 accelerated preparations for the violent contests during this decade between progressives and conservatives, all calling themselves true Democrats. Land, livestock and farm products became almost worthless. Cotton sold for four cents per pound. Unbroken horses sold for one cent per pound. A.B. Moore's history records that a New Yorker bought twelve good buggy horses at an auction for sixty dollars.

The separation became complete in 1894 when Populists and Jeffersonians had their own convention and nominated candidates.

The platforms, among other things, called for free coinage of silver and gold, a tariff for revenue only, the protection of labor, a national graduated income tax, better educational facilities for the common people, the removal of the convicts from the mines and public inspection of mines for the protection of miners, a state inspector of weights and measures. Reuben F. Kolb became the Populist candidate for governor.

The conservative Democrats, which included the Black Belt, chose William C. Oates as their candidate. The campaign which followed is undoubtedly the most memorable one in Alabama's history. Businessmen and others who could not desert the party of their fathers supported Oates, although the fathers of many had been Whigs and not Democrats. The farmers and laboring people supported Kolb. The campaign was raucous and violent.

The election of August 6 went for Oates. Great indignation and bold accusations of fraud came from the Kolb forces. It is still said that the Black Belt held back their returns until all the white counties reported and then manipulated the Negro votes to win for Oates.

Populism was not silenced by the defeat of Kolb, if he was defeated. Conditions and issues in the state and nation remained to be met. The progressive element gained enough influence to force the adoption of the new social creed of the Populists along with free silver. By these moves the regular Democrats were able to retain control. It was now the turn for the extreme conservatives to bolt, under the label of Gold Democrats, thus

demonstrating again the difficulty of keeping former Whigs and Democrats under the same political umbrella. The bolt played out by 1900, but the political dichotomy has persisted to the present day.

Division Persists

Every state administration since Populist days has dramatized in some fashion what historians refer to as radicalism versus Bourbonism, the two irreconcilable elements in our Alabama democracy. The contest at times had been modified by crises such as war or business panics. These factions have drawn their lances over such issues as taxes, education, prohibition, or woman suffrage. During recent years contests were waged over social legislation and the addition of new services or new departments to government. There has been a rough swing back and forth between these two political elements during this century.

This can be illustrated by the contrast between the regimes of William D. Jelks, 1902 to 1907, and B. B. Comer, 1907 and 1911. Jelks' administration was calm and complacent, a bit like the national scene under President McKinley. As the McKinley calm was followed by the Theodore Roosevelt storm, so was the Jelks calm followed by great billows on Alabama's political sea under B. B. Comer. The two historic factions clashed head on like knights in a medieval tournament.

The progressive element was in charge under Comer. Many old Populist objectives were achieved. During his term, public education made more progress than in all its previous history.

The railroad rates were regulated, the convict system was improved, child labor laws and public health laws were improved. As one historian says in substance: "The new Alabama began with the Comer term."

Both progressive and conservative administrations made progress. Under the administrations of some chief executives designated as conservatives, distinct improvements in state government were made, such as the merit system, the budget act, the pardon and the parole system. Under Governor Charles Henderson fifteen school laws were passed greatly improving school administration and supervision in the public schools, the State Department of Education, and the colleges.

Characterized by periods of surging ahead and then stalling, faltering and marking time, the decades since 1912 have witnessed great progress. Although complicated by wars and depressions, and some inconsistencies from time to time, the political forces and alignments remain essentially the same as they were in the 1830's and 1840's and in the 1880's and the 1890's. Whigs resembled conservative Democrats, just as today Republicans and conservative Democrats are kin. The broad tendency of the big city working man and the small farmer to be Democrats goes back over a hundred years. In fact this was the alignment in Thomas Jefferson's day.

Schools Flourish

The first developments of education in Alabama were private. An academy was chartered for St. Stephens in 1811 and incorporated

in 1812; Athens Female Academy in 1822. Between 1820 and 1860 250 academies were chartered.

Although enthusiasm for colleges did not come until the 1850's, several were established earlier. La Grange, a Methodist college, was set up in 1830 in north Alabama. Howard was started in 1834 by the Baptists. Spring Hill was established at Mobile by the Catholics in 1836. Judson Female Institute was established in 1839 by the Baptists.

Others in the Fifties were the Medical College at Mobile, Southern University at Greensboro, the East Alabama Male College at Auburn, and the Wesleyan University at Florence all in 1855-56. All of these still exist today under other names as private or state colleges.

The University of Alabama was chartered in 1820, located at Tuscaloosa in 1827, and opened its doors in 1831.

The first Constitution of Alabama recognized the need for schools. The chief support was the income from the sale or leasing of sixteen section lands which had been reserved for education in the original ordinance. The first machinery for administering these lands was set up in 1823 by the Legislature. The funds from lands were deposited for the schools in state-owned banks established in 1823. Acts passed in 1839 produced from the bank \$150,000 per year for schools. In 1840 the amount was \$200,000.

Schools after all were not entirely free. These funds were used to pay tuition for pupils unable to pay for their schooling. The well-to-do paid fees for their children.

On January 19, 1826, an act was passed creating a Board of School Commissioners for Mobile County. Barton Academy was built by the Board in 1836. Although the legal basis was there in the act of 1826, Mobile had to experiment for twenty-five years before it had a full-fledged public school system. Barton Academy in 1852 is regarded by historians as the first organized public school in Alabama.

Another important act of the legislature was the creation of the Public School system in 1854. The bill was drafted by A. B. Meek and this gave him the title of father of public education in Alabama. Other members of the team were J. L. M. Curry and Robert F. Patton. The act provided, among many other items, for a state superintendent of education and prescribed his duties. William F. Perry became the first superintendent.

The Civil War came before the belated school system got fully under way. The records show that the schools received \$237,515 from the state level in 1855. The term averaged six months. There were 171,093 pupils of school age in 1856 and 52.1 per cent attended school. State support through the war was sustained at about the same average level as 1855-1861; a remarkable achievement under war conditions.

The Constitution of 1868 set up an ideal state system of schools, although little advance was experienced. The Constitution of 1875 did not provide as well for schools.

The period following 1898 to get the great depression was a period of educational advancement in Alabama, although the new constitution of 1901 was disappointing educationally. Ways were

found through the years to remedy the limitations of that document, chiefly by adding amendments.

The first public high school education came in 1907 during the administration of B. B. Comer.

The real break through in public education in this century came in 1915 during the administration of Governor Charles Henderson and Superintendent William F. Feagin. Fifteen school laws were enacted at this time, among which were those making provisions for modern rural schools. One was in the form of a Constitutional Amendment to provide for more local taxation and thereby remedy in part a defect in the Constitution of 1901. Within a few years nearly all families of Alabama were within daily riding distance of a high school.

The normal schools were made teachers colleges and a school of education was set up at the university. The preparation of public school teachers was vastly improved. Other laws were passed, one providing for the equalization of educational opportunity throughout the state. Additional revenues were found in spite of the depression years. Although support of our schools and colleges is still a problem the period since 1915 has been one great renaissance in education. The advance continues. Wars and depressions have, as always, greatly stimulated educational advance in Alabama.

The Confederacy

Alabama played a leading role in the secession movement. Montgomery is referred to by historians as the "Cradle of the

Confederacy." Alabama promoted the secession movement in other Southern states and was among the first to secede.

Delegates met in Montgomery in convention and after violent debate seceded January 11, 1861. Heavy contingents of citizens were entirely opposed to secession and many were reluctant to leave the Union. Events moved rapidly with Montgomery as the center of the seceding states. A convention met there February 4 and within a few days had a new nation going.

Jefferson Davis was inaugurated February 18, 1861, on the front portico of Alabama's statehouse. The order to fire on Fort Sumter was sent from Montgomery. That city served as the capital of the Confederacy for nearly six months.

The state faced war with a population of 964,201. Of these 526,431 were whites, 435,080 were Negro slaves, and 2,690 were Free Negroes.

At the end of four years of war, Alabama, stripped of men, money and property was in the hands of Union Troops. Selma and other industrial centers had been looted and burned. The ante-bellum pattern of life had been destroyed. The state, as a member of the Confederacy, accepted the defeat of its armies as final settlement of issues for which it had gone to war and submitted to whatever conditions the United States imposed. The people set earnestly to work to rebuild their civilization, in spite of disagreeable policies of the United States in reconstructing the Union.

The 20th Century

The historian could say that the economic climb was arduous and slow, but steady between 1875 and 1900. At the latter date the assessed valuation of property was \$260,201,000. By World War I the figure had reached \$615,380,000. In 1960 it was \$3,084,400,000.

The state began the new century with a new constitution. This 1901 document was better than the one of 1875 but does have its limitations for a modern commonwealth. It has been amended hundreds of times largely because of certain original defects. Nevertheless, great improvements have been made in the Alabama government itself, both in efficiency and services. The merit system was initiated, a budget law was put into the Constitution, the pardon and parole system was modernized. State level services for welfare, for labor, for health, for veterans, and for education were added or strengthened.

The 20th Century has seen an astonishing program of high achievements in Alabama. After World War I came the Tennessee Valley Authority and the development of Muscle Shoals in Alabama. The third decade brought the State Docks at Mobile and later came the inland river docks. From 1920 onward there has been a steady climb in the number of modern school and college buildings.

Since the days of William Gregg, 1848, some leaders have advocated a balance between agriculture and industry. Gregg was followed fifty years later by Henry Grady. State committees of citizens in Alabama have worked on the problem for years. It

appears now that progress is being made. During some years since World War II we are told that new industry has come to the state to the amount of one million dollars a day.

In the meantime, from various causes, a complete revolution has occurred in agriculture. Fewer farmers are needed and many thousands have left the farms for the cities of Alabama and other states. The pressures are still on to make Alabama into a modern, progressive commonwealth. There are difficulties, road blocks, and some barricades. The opposing forces, although assuming somewhat different shapes are in broad outlines the same as during the early days of Whigs and Democrats.

Advertiser-Journal
October 21, 1962

LIBERTY--OUR BASIC TENET

Charles Bunyan Smith

A special project in learning citizenship was in progress on the campus. Students were involved in several ways. A group was present at the faculty meeting, six of whom conducted a panel discussion covering some good citizenship practices. One young lady spoke out in this manner: "We had a citizenship project in high school. We also had one in junior high school. This is not my first experience. We picked up paper on the campus. And now in college we have a citizenship project and we pick up paper on the campus. Is it always just picking up paper on the campus?"

It was obvious that good citizenship projects may become boring and disillusioning; yet the content of American citizenship historically viewed and practically applied is at the very core of our cultural heritage. It is neither trite, platitudinous, nor boring. In practice it is creative.

Of course, getting students to cooperate and to take responsibility for a clean campus and a clean building are within the scope of citizenship learning. Such activities might and do include handling traffic on public occasions and even daily. They include planting trees to provide future forests, or to beautify the grounds. Good teachers use these activities and many others. This is good methodology. Students develop as persons and learn more by doing than by lectures and verbal learning alone.

Of course, some teachers like to add that a good citizen must learn to respect constituted authority and to be obedient. A cynic might chide us and say our ideal citizen obeys, cooperates, and conforms.

Citizenship in Our Heritage

During the past few years many people have thought it important for Americans to study their heritage as such. One great modern educational foundation has devoted many millions of dollars to leading an exploration and a study of the meaning of our American heritage, with special reference to our understanding of certain basic concepts.

Actually, we are the beneficiaries of a great culture. Some strands go back to the ancient Greeks, Romans, and Hebrews. Not only do concepts of righteousness come to us from the Hebrew prophets, but we claim some of the glory that was Greece and the grandeur that was Rome. This heritage was reconfirmed to us by the Renaissance and the Enlightenment.

But many elements that have to do with individual liberties must be allocated to our robust Anglo-Saxon forebears and other Northmen. We cannot leave out the old Witanagemot, the Magna Carta, parliamentary government, or the English Bill of Rights. These are all of the very essence of our western heritage. Neither can we omit John Milton, John Locke, or the French thinkers Montesquieu and Rousseau. They all contributed to our present form of government and society. They are a part of our heritage of liberty.

Because of its varied sources, our heritage is pluralistic. It encompasses conflicting philosophies. It gives us Thomas Jefferson and William Randolph Hearst. It has its literature, music, art, and architecture. It has its science and inventions that comprehend immense industrial power. It encompasses many things, and it is dynamic. But this heritage has a heart and a center that the school cannot permit to be overshadowed by its varied structure.

Our Heritage Core Unique

My contention here is that we must go beyond routine habits of obedience and conformity and beyond patriotic ceremonials. There is a passage in the New Testament in which Jesus warns his followers that their righteousness must go beyond the righteousness of the Pharisees. He also made the comment that Publicans and other people referred to as sinners were pretty nice citizens. "What do you more than they?" He said.

Other nations also like for their citizens to learn obedience and respect for authority. Napoleon demanded that young citizens be taught to honor the emperor. Hitler had a very elaborate youth program including a broad range of activities with definite disciplinary objectives.

Citizenship programs and activities are, therefore, characteristic of other nations. They all give attention to their young people in this regard. Many of the things they do are not different from what Americans do. We must get to that central core which goes under the heading of American liberty, a

term that establishes our uniqueness as a society and as a government. That is what gives us distinctiveness in the eyes of the world and in the pages of history. The tenets of a democratic republic are at the center.

These tenets, concepts, and ideals are set forth in many documents and elaborated upon in many laws and historic court decisions. Two or three basic concepts are given here as illustrations of what is meant. These are chosen from a famous document written in 1776, preceding the Declaration of Independence. Its title is the Virginia Declaration of Rights. There are fourteen in all. The first three in part are as follows:

1. "That all men are created equally, free and independent, and have certain natural rights, of which they cannot by any compact deprive or divest their posterity; among which are the enjoyment of life and liberty, with the means of acquiring and possessing property, and pursuing and obtaining happiness and safety."

2. "That all power is by God and nature vested in, and consequently derived from, the people, that magistrates are their trustees and servants, and at all times amenable to them."

3. "That government is, or ought to be, instituted for the common benefit, protection, and security of the people, nation or community. . . ."

There are eleven other items in this declaration of tenets, all of which were embodied in various ways in the Declaration of Independence, the United States Constitution, and in our various state constitutions. They carry the concepts of freedom of speech, freedom of religion, and the important policy of separation of church and state, and the supremacy of the civil

authority over the military. It is the whole constellation of ideals that makes up the heart of our heritage. These are the principles that appeal to all the peoples of the world today. They are operative and vital.

The School is Responsible

Since the beginning of our nation, public schools were advocated to teach and develop these ideals of citizenship. Several of the architects of our liberties could be quoted at length on this point. "For this main purpose Thomas Jefferson worked persistently to establish free public schools in Virginia. Several years ago our Educational Policies Committee renewed our pledge by publishing a statement entitled "The Unique Function of Education in American Democracy." This statement agrees with the founding fathers on the special function of public education. When teachers serve on committees to promote understanding of the American heritage, it is this part which should have priority. It is this part that binds together and gives purpose to all the other parts.

Evidence of Need

Studies have been made to discover the grasp, understanding and acceptance on the part of high school and college students of these basic tenets of our democracy. If we take the results of these studies at their face value, the reports are discouraging. They seem to confirm the arguments of some people that we are actually slipping from our original democratic moorings.

Two such studies within recent years are pertinent. Students were polled at the University of Wisconsin and at Northwestern by two cooperating professors on certain of our democratic tenets. These teachers discovered that less than one percent of the students agreed with or accepted all of our historic liberties enumerated in the first ten amendments of our federal constitution. These professors concluded that "even the most highly educated segments of our population cannot be counted on to defend the principles of human rights set forth in the Constitution."

Another study on the same tenets of American democracy of 25,000 high school students was made at Perdue University. The conclusions were about the same. Sixty percent accepted the censorship of books and magazines; fifty-eight percent accepted "third degree" methods of policemen. Many others had no convictions on other items in the Bill of Rights. If we take such information seriously, we may wonder how soon some candidate may be elected to office on an anti-Bill of Rights platform. One may also wonder what kind of government and society we should then have. Perhaps our people are better committed to our ideals than these data indicate.

How We Do It Is Important

It is unsafe to assume that formal verbal knowledge of our tenets will suffice. I once visited a senior high school American history class which took great pride in reciting from memory any one of the first ten amendments to the United States

Constitution. A little discussion revealed that the students had practically no grasp of the meanings, no adequate picture of their operations in life situations, and, obviously, no convictions about them. Actually, we are not teaching this part of our American heritage until there is reasonable understanding. If one should follow the daily newspaper for a week with our tenets in mind, he would see a dozen of our basic concepts involved in the daily news. They are just as pertinent and vital today as they were in 1776 or 1787. They are still making news just as they did in the formative period of our nation. Our citizens must understand their relevance to what is going on in our civil life.

Not only must there be enough understanding to enable the citizen to interpret certain events; there must be a high degree of commitment to them. The Hitler disciples were dedicated, and so were Mussolini's blackshirts. And there is evidence that the Communist knows his principles and adheres to them. We do not want to make irrational fanatics of our young citizens, but we do want them to absorb the spirit and meanings of our form of society and guide their actions accordingly. Mastery of the basic concepts governing our own society is the only safe antibiotic for other ideologies about which some citizens have lately become so jittery. Basic understandings are plumb lines to use in sensing and judging departures from the democratic processes and our original moorings. The school has a major task here which it cannot shirk.

RELIGIOUS VALUES AND THINGS VALUABLE TO RELIGION
IN PUBLIC EDUCATION

By C. B. Smith, Troy, Alabama

A prominent British philosopher and theologian was in conversation with one of the country's great school masters.

"Where in your time table do you teach religion?" he asked the school master.

"We teach it all day long," he answered. Then the teacher proceeded to name the subjects through which religion as he conceived of it was taught. "We teach it in history by humanity. We teach it in astronomy by reverence," he said in part. Not only through subjects did he teach religion, but "we teach it on the playground by fair play. We teach it by kindness to animals, by courtesy to servants, by good manners to one another, and by truthfulness in all things."

"Do you talk to them about religion?" he was asked.

"Not much, just enough to bring the whole thing to a point now and then," replied the old teacher.

Although this report comes from England, the attitude of the school master is a fair approximation to that of the good, seasoned American school teacher.

The Public School Has Always Been Committed
to the Teaching of Fundamental Values

As one modern philosopher of education says, in substance, no human group would put itself to the trouble and expense to maintain public schools were it not concerned to make of its

children something better than what they would be if left to themselves and their surroundings.

It is emphasized that deliberate education, which is planned public education, is never morally neutral. The moral element or consideration of values is pre-eminently involved in all the choices which are unavoidable, in the construction of the purposes and the curriculum of the school.

Paralleling the attitude of the old veteran teacher dramatized above, attention is called to the consideration of values in the whole life of the school. The moral element appears in the life of the playground, in the kind of sports that are favored and opposed. It appears in sportsmanship, in the social life of the school, in all of the behaviors that are approved or disapproved as the young are taught the manners, the conventional or minor morals of their society.

Human values appear in the way children are taught to treat those of different racial, religious, occupational, economic, or national backgrounds. These values appear in the social studies; in the problems chosen to be discussed; in the manner in which they are discussed; the historical events that are emphasized; as well as in the leaders that are chosen to illustrate the important and the worthy and the unimportant and the unworthy in the affairs of men. They even emerge in the assembly programs of schools and determine who is invited to visit assemblies and speak to the children. In thousands of ways value judgments operate steadily in the planning for public school children and youth. As Moehlman says in School and

Church, p. 97, "Although the formal teaching of religion in the American plan must be left to the home and the church, the values of religion have always been in public education."

The same author puts the thought a little more positively in another paragraph as follows:

"Direct religious education is generally recognized to be the burden of the churches. But functionally reviewed, American public education emancipated from sectarianism is indirectly the only universal teacher of religious values in the United States." p. 83.

Formal Statements by the Teaching Profession Reveal
Commitment to Moral and Spiritual Values

From time to time through the years public school teachers have issued formal summaries of values implicit in public education. Space will not permit even a mere cataloging of these specific statements, but the most recent was published in 1951. Although a digest of this last one is scarcely possible either, it is a very fine summary of the goals of public education. Implicit values include the infinite worth of human personality, inclusive of the worth and dignity of man, the sacredness of human life; devotion to truth; the moral equality of all men, inclusive of the brotherhood of man; and mutual respect between all groups of men.

Also included is the principle that institutions are the servants and not the masters of men; nor forgotten are the meanings and values of our liberties and freedoms and other original tenets of American democracy; the ideal of service,

social sensitivity and obligation to community life; appreciations of the universe; reverence. All of these at one time or another have been expressed as religious values by religious groups.

As already implied in certain statements above, these are emergent values in the public school. The last remark made by that veteran high in the service of the English system mentioned above was, "I do not want religion brought into the school from the outside. What we have of it we grow ourselves." This is also acceptable American philosophy of education if the emphasis is placed securely on the word "grow." A formal statement of emergent values should not be interpreted as a mammoth program of moral verbalizing with children.

Early American Protestantism Envisioned Those Values for Public Education

There are present day functional reasons for value commitments of the public schools but there are also interesting historic reasons. There is a close relationship between early American Protestantism and the birth of the public school system. "Public education is the child of American Protestantism," says Moelhman. Again, "protestantism, democracy, capitalism and public education are--the cultural sides of the early modern quadrilateral." p. 4.

A good historian must concede that this child of Protestantism has now grown up, that others had much to do with getting it to adulthood; but he also may be able to prove that public education's ancestry might have had much to do with its

present ideals. Of course, it is fortunate for our modern society that public education did not remain parochial or sectarian and that it did not become merely nationalistic. Protestant groups finally assisted in making the public school non-sectarian and secular, and may have been indirectly helpful in keeping it close to the people, near the interest of the individual child.

Therefore, if America did not now have its present public school it would behoove Protestant groups to cooperate in promoting the idea. Every step of progress made by public education has redounded in many ways to the interest of religion in America.

Public Education Develops Religious Literacy

A prime tenet of Protestantism is private judgment in matters of faith and scriptural interpretation. The necessity for individual reading of the Bible motivated church interest in public schools in the early days. Although ability to read is basic with a good church member, the matter extends much farther indeed. The idea is well expressed in Justice Jackson's comments on the now famous McCollum Decision. He says that "Music without sacred music, architecture minus the cathedral, or painting without the scriptural themes would be eccentric and incomplete, even from the secular point of view. The fact is that for good or ill nearly everything in our culture worth transmitting, everything which gives meaning to life, is saturated with religious influences derived from paganism,

Judaism, Christianity, and other faiths accepted by a large part of the world's people. One can hardly respect a system of education that would leave the student wholly ignorant of the currents of religious thought that move the world society for a part in which he is being prepared."

One's secular education is certainly spurious and incomplete if he does not learn a great deal about religion. In history he watches the Christian church take over the falling Roman Empire and subsequently dominate the culture of Europe. For 1000 years little happened outside the influence of the institution of religion.

What kind of an education would one have if he came through and never heard of St. Augustine, Martin Luther, John Calvin, John Knox, Oliver Cromwell, his Round Heads, the Inquisition, or of William Bradford and his Saints and Strangers, James I and his King James version of the Bible? Or suppose he missed Michaelangelo, Leonardo de Vinci, John Milton and his Paradise Lost, Dante and his Divine Comedy, Handel and his Messiah. There is much more of course.

Not only are these things a legitimate part of public education, but natural science has come into the picture to the great discomfort of religious superstition. Astronomy has given the Christian an intellectually respectable view of the Universe. Comets and eclipses no longer frighten all the people. Church bells are not rung to frighten epidemics away. Indeed, secular enlightenment is a great boon to religion. It opens the way for the Christian ethics.

And one should not be ignorant of the sweep of the brilliant Mohammedan civilization during the Middle Ages, the real custodian of the classical tradition for 1000 years. Spain blossomed like a rose garden under the Moors, and so did the near East and North Africa. There are other examples but these must suffice to remind us of the things valuable to religion in public education.

Modern Educational Philosophers and Improved Church Schools

An outstanding supervisor in the public schools remarked, "The finest educational experience for a pre-school child is the Sunday School." Here an expert in education appraises highly a part of the educational program of the church. An examination of the young people's programs, the literature of the church school, all the features of our religious education will reveal that the architects of the program have drawn heavily on developments in public school education. Principles, procedures, methodology, concepts of child nature, and the learning process are the same as are found in the best public school education. This is submitted as another example of things valuable to religion in public education.

Our public schools carry many emergent values, religious in kind and in some cases religious in origin. At the same time the public school promotes many learnings of great value to organized religion and to development of intelligence about religion as a part of our cultural heritage.

THE CASE FOR PUBLIC SCHOOLS

By C. B. Smith

The president of Norfolk and Western Railway Company, Stewart Saunders of Virginia is quoted as saying, "No state can turn its back on public education today without inviting cultural and economic disaster."

This remark was made in reference to developments in Virginia following court orders to integrate schools.

His use of the word "today" implies that the speaker thinks public education occupies a more crucial position in modern life than in the formative years of the nation. The purpose of the arguments which follow is to support this thesis.

Early Purpose of Public Schools

Our people made two commitments early in their history which set them on the road to becoming a great free country. The first was to the Bill of Rights which was added to the Constitution in 1791; the second was to the common school which Horace Mann said was the greatest invention of the mind of man.

Not only was the opportunity for full development of each citizen an important correlary of democracy itself; but education was essential to the success of a republic. The citizen must be literate in order to understand and use his liberties. Such a point of view found expression over and over in the statements of the leading architects of our system of government during its formative years.

In this connection General Francis Marion of South Carolina, whose statement I have just discovered wrote rather warmly as follows:

"God preserve our legislature from penny wit and pound foolishness. What! Keep a nation ignorant rather than vote a little of their own money for education! What signifies the government, divine as it is, if it be not known and prized as it deserves. This is best done by free schools. Men always fight for their government according to their sense of its value. To value it right they must understand it. This they cannot do without education." So went the arguments for public education in the early days.

Essential for National Strength Among Nations

Following the formative period which was agrarian, we became a leading industrial nation. The industrial revolution continued and has advanced through several amazing stages including the present one. Our whole system of life has become dependent upon science and technology.

In the meantime two world wars destroyed isolationism and thrust our nation into world leadership. The advance of industrialism and the elaboration of essential technology and preparation for world leadership now all rest squarely upon education. The safety of our liberties, the strength of our economic life, the stance of our nation among the nations of the world can be sustained only by the fullest development of each individual among our people. Trained man power in every phase

of national life is now the top requirement. Only public schools adequately supported can assure the meeting of this requirement. These facts give meaning to the quotation used at the beginning of this article.

The Futility of Private Schools

At this point it is really an anti-climax to the discussion to present the complete futility of private schools supported by parents and a few generous citizens in lieu of public schools. Actually it has been much over one hundred years since any modernized nation or state depended on anything other than public education as the essential factor in progress and national strength. Modern nations do not flourish without public schools coupled with compulsory attendance. Japan made this discovery early in the 20th Century and it has counted heavily in both war and peace.

Contemporary Illustrations Nearer Home

Recent efforts in Virginia to dismantle public education because of the integration issue led Governor Almond to make this public statement on June 9, 1959: "No error could be more grave; no mistake more costly; no travesty more tragic; no course more provocative of woe, than to succumb to the blandishments of those who would have Virginia abandon public education and thereby consign a generation of children to the darkness of illiteracy, the pits of indolence and dependency, and the dungeons of delinquency--people who permit themselves to be fooled by such delusions deserve to be fooled. We must save,

sustain and support the cause of public education in Virginia." This is even a stronger assertion than was made by any of the founding fathers, thus indicating the increased importance of education in a modern state today.

Because of the controversy to which Governor Almond was referring, schools had been closed in 1958 in Little Rock, Arkansas, Norfolk, Charlottesville, Warren County, and Prince Edward County, Virginia. All are open again except Prince Edward County Schools, and the last mentioned furnishes no proper example for education in a modern state. All these communities as would be expected, ran into insuperable financial problems. Not in a single instance has resort to private schools to replace public schools succeeded financially or in furnishing the kind of education now needed by our people.

Why Private Schools Will Not Be Supported

In order to show why private schools in lieu of public schools cannot succeed financially, let us take a look at a typical county school system, which contains also a medium sized city system, to see what the people would face if they should take the extremely unlikely step and abandon public schools. I choose Pike County and the city of Troy, Alabama.

The combined budgets of the two systems total \$1,523,829. These figures include both local and state public funds. Of this total \$1,248,178 comes from state and Federal sources into the County and City. There are 6590 children in the schools. A calculation reveals that the cost per child is about \$232 per year.

The above is not the whole story as to cost. Furnishings and equipment are reported as totaling \$230,737.00. Buses and bus shop equipment come to \$174,578.00. The combined systems have title to buildings valued at \$3,491,654.00, and sites valued at \$158,357.00. A little calculation reveals that the county and city together have a capital investment of \$615.00 behind each child. And even this does not fully meet legitimate needs. Private schools would not be entitled to any of these capital assets.

Before anyone concludes that tuition to private schools will balance off what he pays in school taxes, he should do some more analyzing. Parents are not the only contributors to public school taxes. It has been estimated that thirty per cent of sales taxes are paid by persons with no children in school. Large proportions of the state income tax and property taxes are paid by corporations, and by persons with no children in school. It has been estimated that corporations pay sixty per cent of state income tax which goes to schools. In 1959-60 this tax amounted to nearly \$31,000,000 for Alabama schools.

State Aid to Private Schools

Some people are still playing with the hope that the State can legally help private schools indirectly. An Alabama law, Title 52, Paragraph 61 (17 and 10) presumes that such aid is legal. Experience of school boards in Louisiana, Arkansas and Virginia operating under similar laws has proved otherwise. In Virginia the conclusion was that "abandonment of public schools

became legally indefensible when it became necessary to use public funds to support private schools." My own informal explorations among legal authorities in Alabama reveal that the above cited Alabama law will not stand up when put to a real test in court.

To abandon public education today in Alabama is about as unthinkable as to dispense with the use of natural power in turning the wheels of industry.

STRENGTHENING THE GENERAL EDUCATION OF TEACHERS

Charles Bunyan Smith

This article deals with that part of the education of a teacher which lies outside his professional training and also outside his preparation for a specific teaching field. A teacher is supposed to be an interesting person, even a gracious and charming person. He is expected to be generally well informed. He must be a good and capable citizen. The education discussed here is aimed at enhancing these traits. The discussion is about the general education of the teacher. Although there are many statements on the general education of the teachers and other professionals, a quotation from a recent article in the Journal of Teacher Education is illustrative. The author presents his idea of this phase of a teacher's education along with the other phases.

"The concept being presented here is by some called general education and by others liberal education. Regardless of the label, its purpose is to enrich the personal life of the individual and help him to meet his responsibility to society. The needs are the same for the teacher as for all other educated persons; therefore, the general education of the teacher should be the same as for others."¹

¹W. Earl Armstrong, "The Teacher Education Curriculum," Journal of Teacher Education, September 1957, p. 231 ff.

It is this idea of general education that I wish to analyze and support here. Although a strong supporter of professional education for teachers and of the idea that a teacher must know something about what he teaches, I concluded long ago that the general education needed specific attention. This conclusion was reached through several years as a classroom teacher, five years as a high school principal, and twelve years as a superintendent of schools. I always kept myself close to the classroom activities by continuing to do some teaching myself and by trying to help the teachers under my supervision.

There are many cases in my experience during these years where the teacher lacked theoretical and practical knowledge of children or had not mastered his field adequately. The greatest lack, however, lay in the need for general personal development and better acquaintance "with the aspirations of man as reflected in literature and the fine arts, the sciences and history."²

On becoming the head of a teachers college in 1937, I began to direct the attention of the faculty and others to the task of improving the general education of the prospective teacher being trained by the College. The College had the good fortune a little later to receive substantial help and guidance in this task. The Commission on Teacher Education was established by the American Council on Education early in 1938. A year later the Commission announced that one of its major activities would be a cooperative study of teacher education, and in June 1939 it

²Ibid., p. 231.

was able to announce the selection of twenty institutions of higher education and fourteen school systems for participation in the study. The College at Troy was one of the teachers colleges selected. The general education of the teacher was submitted as one point of attack. Out of that study emerged a program for the general education of teachers which, with many modifications, still continues.

It is not the purpose here, however, to describe in full this particular program, but it will be referred to as one of the important experiences out of which my present thinking about general education for the teacher emerges.

The Underlying Philosophy of the Program

The general education program envisioned here rests upon the assumptions of the instrumentalist philosophy of education. To begin with, the emphasis is on the development of the social, physical, and emotional aspects of the individual, as well as of the intellectual. It does not concentrate on the intellect alone, since mind or intelligence, according to the instrumentalist, is considered inseparable from the total personality. Although our faculty may not all be articulate about their educational philosophy, a recent restudy by the faculty of the general education program revealed that the membership is heavily weighted toward the instrumentalist viewpoint. Since the pragmatic philosophy is accepted as the foundational assumption, methodology stresses experience in learning. The teaching is problem-focused, and the curriculum

and subject matter are instrumental. The project and the laboratory have been prominent features of instruction and learning is not assumed to stop with knowledge and understanding, but it is expected to result in behavior changes. Such changes are defined in terms of emotional attitudes as well as in terms of overt response and adjustment.

I conceive of the general education of the teacher as having five objectives: orientation, emancipation, dedication, self-realization, and self-maintenance, and competency in communication. Only the first three of these objectives will be elaborated in this paper.

General Education As Orientation

To be oriented means to know one's position in relation to other things. Historically, it means that one knows which point on the horizon is east. If one knows east, it is assumed he can figure out the position of the other points on the compass. An overcast sky can cause a hunter to wander around all night in a familiar forest near home. Inability to see the heavenly bodies disorients him. In terms of intellect and knowledge it means that one has perspective, overview, and scope. Not only must the learner be aware of many things, but he must know his position in relation to the position of these things and ideas.

For convenience this process will be illustrated in terms of orientation to the physical and social environments and to the great ideas of mankind. It will also be discussed in terms of mainly educative experiences with conventional college

subjects. While experience is stressed and the laboratory is important, no particular organization of the curriculum is defended. The subject matter is instrumental and may be integrated, fused, correlated, or used in conventional patterns. The methodology and the objectives, however, are very important, but a full discussion of methodology is not practicable here. A good general statement on method of teaching is that a thing should be taught as much as possible in the way it is to be used.

Orientation to the Physical Environment

General education aims at orientation to the physical environment, the earth, the heavens, and outer space. A fellow classmate of mine in graduate school confessed that his first look at the moon through a large telescope changed his whole conception of life. He was doubtless being dramatic, but he evidently experienced some sudden orientation. This student had gotten a peep into the macrocosm. A peep into the microcosm could have been just as moving. Recently I was told of an adult who refused to look a second time through a microscope at a drop of water from his spring. He refused to believe that there were such terrible creatures in his drinking water. He refused reorientation. There is a story that Galileo's telescope brought similar reactions from some of his contemporaries.

The College of Troy requires one whole year of science of which one portion is concerned with orientation to the physical environment. One course is entitled "Man's Place in the

Universe." The instruction deals with man's changing picture of the universe, the changes in the earth's surface, the environmental forces which affect man's individual and social development. This is supplemented by a course entitled "Man, The Earth, and Nuclear Energy" and a course on "Descriptive Astronomy." Other courses deal with the plant and animal environment. Although these requirements serve a purpose as foundation material for later specialization, the central purpose is general education for the orientation of the student.

Orientation to the Social Environment

General education aims at orientation to the social environment. In terms of conventional subjects the process would include experiences with history, sociology, and its subdivisions, and with literature, art, and music. Just as my friend experienced orientation by viewing the heavens through a telescope, so a look at some periods of the past changes one's conception of life. The educated person must be oriented in time as well as space. "Not to know what happened before one was born is always to remain a child." (Credited to Cicero.) What is usually included under the general heading of "the humanities" is instrumental in achieving orientation to the social environment. Although orientation to the great ideas of man could be considered a part of orientation to the social environment, it is crucial enough for separate treatment.

Orientation to the Great Ideas of Mankind

An educated person must have become aware of the great ideas of mankind. This is another way of saying that general education should bring one to some acquaintance with the great issues of philosophy, ethics, and religion. Crane Brinton tries to achieve this objective in his recent book. He tells the reader to begin with that his book is "about the ideas men in our western tradition have held and still hold on the big questions, cosmological questions, which ask whether the universe makes sense in terms of human capacity to comprehend, and if so what kind of sense; the ethical questions, which ask whether what we do and what we want to do make sense, and which ask what we really mean by good and bad, by beautiful and ugly."³ These subjects are very useful in orienting one to great ideas of man, although this kind of orientation can be achieved through the humanities already mentioned. Whatever the instrument, the erudite person is naive without the intellectual challenge and the awareness of great questions of mankind. He must know about the relationships between ideas and men in the past and in the present.

Another quotation from Brinton at this point will give the curriculum maker and the teacher a strong hint as to procedure in the whole task of intellectual orientation. The quotation describes his formula for his book Ideas and Man.

³Brinton, Crane. Ideas and Man. Prentice-Hall, Inc., N.J. 1950, p. 3ff.

"You may have a map in which every feature that can be named, every hill, brook, crossroads, is crowded in; you may have a map in which many details are omitted in the effort to show the reader the lay of the land, the shape of the mountain systems, the relation of drainage, relief, communication, and so on."⁴ He recommends the second scheme for himself and makes his history of ideas useful to the non-specialist in philosophy who desires orientation to ideas.

The curriculum for orientation must be like the second map. There should be deep samplings of the physical environment from the atom to the galaxies; samplings of the great issues of ancient times to the last great debates of current times. And yet presentation should not be encyclopedic but clear cut and challenging. The conventional survey courses fail to achieve these objectives. The procedure is more that of the soil surveyor who goes into the field with his soil auger. At properly selected intervals he bores, but he bores deep to get good and significant samples from the field. These samples orient him to the soil of the field. So it is with learning about "the aspirations of man as reflected--in literature, the fine arts, the sciences and history."⁵ Such orientation gives the educated person tolerance, social judgment, poise, and patience not gained by specialization alone.

⁴Ibid.

⁵Ibid.

General Education As Emancipation

The second broad aim of general education is emancipation. A better term might be liberation. The idea is set forth succinctly by Dean Harry J. Carman. "Through the years we have come increasingly to believe that the principal job of Columbia College is to liberate the mind from ignorance, fear, prejudice, and superstition to the end that Columbia men may carry on as effective citizens in a democracy."⁶ This is no small task for education and could justifiably be considered the very heart of the aims of general or liberal education. Even a stronger stand on this aim of "liberal education" is taken by Everet Dean Martin.

' "I would almost go so far as to say that when education is not liberalizing, it is not really education but is a highly specialized species of propaganda. This liberalizing quality is so essential to education, and is so clearly a way of the spiritual life, that its presence determines the genuineness of any movement or philosophy that may bear the name of liberalism."⁷

Although the above was written thirty years ago, before the present movement for general education began, I submit it for its extreme pertinence to the matter of discussion here. Other quotations from this author serve to drive home the importance of this task of emancipation which general education on the college level must perform.

⁶Fifty-first Yearbook of the National Society for the Study of Education. Note: Quotation from Harry J. Carman by T.R. McConnell.

⁷E.D. Martin, The Meaning of Liberal Education. W.W. Norton & Co., New York, 1926, p. 130.

The task for the real educator here is staggering. Anyone who has taught undergraduate students knows that large numbers of them come to the campus in mental chains, and many go away only partially released. With many education does not "take." As someone has said, many of these students are not even aware that there are other points of view concerning some of the ideas they hold as true. Many are provincial and naive; others carry hindering prejudices; and a large number hold to folklore and unproved platitudes for guidance. Most cannot distinguish between the narrow religious dogmas with which they have been indoctrinated and the empirical or other approaches to truth. Few have done any critical thinking about what they accept as truth.

Research substantiates these assertions. Recently a survey of the opinions of 1017 students was made in the College to which I am referring in this paper. Although analysis has not been completed, some significant facts for general education are already revealed. As we know, the concept of evolution underlies biological and social sciences today. Yet only forty percent of students questioned accept this concept or use it in their thinking. This can only be interpreted as indicating a great lack of intellectual emancipation. We know that these students hold no opposing grand conception of the universe and society which they have arrived at through intellectual effort. On the other hand, we know that they are victims of indoctrination with some earlier attitudes which are now handicaps to maximum intellectual growth.

It may be unnecessary to observe that no program will completely liberate a student. Apparently many students complete courses that presumably challenged various of their basic assumptions without having learned a thing. Our faculty have a figure of speech which they use in describing certain ministerial students who come to the campus to take the regular program. These teachers picture the preconceptions of these students as being locked in a little imaginary brief case. Their religious prejudices and dogmas and earlier indoctrination are carried in this brief case through the four years without being taken out for examination in the light of new ideas. When these students graduate, they take with them the little brief case which, after all, contains what they intend to use for future guidance. The contents have been entirely protected from the impact of their schooling during the four years. This all is sustained by a quotation from an article in the Journal of the NEA for January 1958 by Phillip E. Jacob. "Some students have a set of mind so rigid, an outlook on human relations so stereotyped, and a reliance on authority so compulsive, that they are incapable of understanding, much less accepting, new ideas. Such students quit in the presence of conflict and uncertainty. They crave 'right answers,' recoil from creative discussion."⁸

The material, the experiences, the methodology to be used in this central task can only be hinted at in this discussion.

⁸Phillip E. Jacobs. "Does Higher Education Influence Student Values?" NEA Journal, January, 1958, p. 38.

The liberalizing material is found in all the conventional areas of the curriculum. Wherever found it must be seized upon and used by the teacher for emancipation purposes. The field in history has it in abundance. It is found in philosophy and psychology and sociology. Natural science, properly used, has great possibilities, in fact, as great as the humanities. The effects upon the students will depend greatly upon how they are brought face to face with their own prejudices and preconceptions.

It must be remembered that simple mastery of the material or listening to lectures on it may not always suffice. As Brinton hinted, the method must be such as to bring the student face to face with the great issues, the big questions of men's minds and lives. The material pertinent to these great problems should be chosen for use. Meanings in terms of adjustment and behavior should be made very clear.

General Education As Dedication

A third comprehensive aim of general education is dedication or commitment. This sounds dangerously like a plea for indoctrination, but such is not the case. Society and the state can justifiably expect that sixteen years of education should result in reasoned preferences for certain higher values in our civilization. The emergence of such preferences from the educative process need not rest on the principles of the "conditioned reflex" of Pavlov's dog. Neither do such preferences need to rest upon the slightly higher level illustrated by the old Jesuit who said, "Give me the child

until he is eight years old and he will always remain a Catholic." There is a function for the conditioned reflex in education, but not to the exclusion of the development of the open mind and sound methods of knowing. A sane and reasoned preference for democratic values is a justifiable and possible outcome for general education.

A plea for more dedication is found in the report of Dr. O.C. Carmichael to the Carnegie Foundation for the Advancement of Teaching. Among other things, Dr. Carmichael says, "In short, higher learning has fallen for the cult of objectivity, and this has resulted in a generation of irresponsible intellectuals of men without convictions."⁹ He follows up this thought in another paragraph.

"The implication is that education which takes a detached view of life and society, that never leads students to face issues. . .tends to produce men and women who are spectators rather than actors. They view both sides of questions with equanimity, seeing strength and weakness of each, but never align themselves with either of the contending forces. Surely the effective citizen must be willing to stand up and be counted, to make a commitment to throw his weight on the side of truth."¹⁰

W.R. Niblett in a recent book takes approximately the same stand as Dr. Carmichael. He refers to the development of

⁹Report to Carnegie Foundation for the Advancement of Teaching. Time Magazine, December 1, 1952, p. 47.

¹⁰Ibid. p. 47.

dedication, life purposes, loyalties as the "lost dimension" in modern education. "American society," he writes, "has been desperately careless and exploitative of that rare and essential ingredient of dedication--an enthusiastic, spontaneous delight in working with and for other people, rather than working with things for money or power."¹¹ "To have beliefs and a sense of purpose is to live in harmony with the nature of things. To wish to escape for long from purposes and loves and commitments is like wanting to escape outside an atmosphere of air."¹² "Further, the ultimate purpose of education cannot be to help us become detached spectators, whether of ourselves or of the world. If the aim of pure education were to help us to be reasonable in the sense of permanently uninvolved and permanently neutral, it would be an absurd and unreal aim."¹³ Quotations from these two educators make the point for education in the interest of loyalty to values.

There is nevertheless a place for a clear, disinterested search for facts. There is a place for training in suspended judgment. As Niblett admits in one place, "It is extremely important to learn to be unprejudiced as is humanly possible in a laboratory, a mathematics lecture room, or a court of law."¹⁴

¹¹W.R. Niblett, Education--The Lost Dimension. William Sloane Associates, Inc., New York, 1955, pp. VIII and IX.

¹²Ibid., p. 6.

¹³Ibid., p. 46.

¹⁴Ibid., p. 47.

Without this kind of education there would be another "lost dimension" in the search for truth.

My argument in this discussion as already indicated is that education for commitment, for dedication, is comprehended within the objectives of general education. It is this portion of general education that deals with those appreciations, loyalties, values that form the very cement of our social order.

The task here is as overwhelming as in the case of other objectives described. A few years ago the Educational Policies Commission submitted "That the unique function of the public schools of America is the preservation of American democracy."¹⁵ There is developing evidence that the schools may not be succeeding. Press reports recently carried news of several rather comprehensive studies of college and high school students' attitudes toward certain of our democratic tenets. The import is not very encouraging. After polling college students, Professor R.W. Mack of Northwestern University and Professor R. McGinnis of the University of Wisconsin came up with the information that less than one per cent agree with or accept all the historic liberties enumerated in the first ten amendments to the United States Constitution. They concluded that "even the most highly educated segments of our population cannot be counted on to defend the principles of human rights set forth in the Constitution."¹⁶

¹⁵The Unique Function of Education in American Democracy. Published 1937.

¹⁶Reported in The Progressive, November 1957, p. 6.

Another study of attitudes of 25,000 high school students was made by Purdue University recently on the same tenets of American democracy. The results were not more encouraging. Sixty percent accepted censorship of books and magazines, and fifty-eight percent accepted third degree methods of policemen. Many others had no convictions on other items in the Bill of Rights.¹⁷

The import of the study from the standpoint of the future of democracy is discouraging indeed. If we are to take this information seriously, one may wonder how soon a candidate may run on an anti-Bill of Rights platform and get elected. One may also wonder what sort of government and society we should then have. The tenets of our democracy are only a part of our heritage of values, but they are the very heart of that heritage. Investigations of other areas could be cited, but these are sufficient to illustrate what I mean by education for commitment or dedication.

As indicated, two earlier objectives worthy of general education are competency in communication and self-realization and self-maintenance. The real challenge, however, for institutions engaged in education of teachers is related to the objectives of orientation, emancipation, and dedication. The educated teacher must know his direction, must be a free personality, committed to basic values of our democracy.

TAKEN FROM The Educational Forum, Volume XXIV, November, 1959.

¹⁷H.H. Remmers and W.H. Radler. The American Teen-Ager, Bobbs-Merrill Company, New York, 1957, pp. 178ff.

KEEPING PUBLIC SCHOOLS SECULAR

Charles Bunyan Smith

When the United States Supreme Court handed down its decision on the constitutionality of the Regent's Prayer in the public schools of New York State June 25, 1962, cries of agony and anger rose from certain quarters everywhere in the United States. Although a little less intense, the same furor arose following the decision of June 17, 1963, on required daily Bible reading in the public schools in Pennsylvania and Maryland. But the noise seemed loudest to me in the so-called Bible Belt because I live here.

In this region the Court was viewed askance and its members castigated. Highly placed politicians sneered at the membership of the Court as atheistic; the old sectarian cliché about "Godless schools" was revived. I am convinced that among those who wailed loudest were those who had special theological interests and were still willing as heretofore to use civil government to advance those interests. Among other loud critics were politicians who were ready to utilize anything for political advantage, regardless of its sacredness. Many people followed along because they were ignorant of how and why public schools became secular and because they are not clear in their minds on the basic tenets of our democracy including our basic concept covering the freedom of religion.

The trend toward the renewal of sectarianism in public schools began during the period of World War I. In 1913 only two states had laws requiring the daily reading of the Bible in the public schools. Some actually had statutes forbidding such exercises, and in others the courts had struck down such laws as unconstitutional. An episode in my own state of Alabama in 1928 illustrates the extreme toward which the trend was moving in the Twentieth Century.

Although Alabama had moved along for exactly one hundred years without a law either requiring or forbidding Bible reading in the public schools, the following act was passed in 1919: "All schools in this state that are supported in whole or in part by public funds shall have once every day readings from the Holy Bible." (Section 542, Title 52, School Code). The next section reads, "Teachers in making monthly reports shall show on the same that they have complied with the preceding section, and superintendents of city schools in drawing public funds shall certify that each teacher under his supervision has complied with this and the preceding sections." One of the preceding sections had to do with the teaching of temperance.

In 1928 an honest elementary teacher put into her monthly report that she had not done the daily readings from the Holy Bible but had substituted other devotional material more suitable to small children. She mentioned Bible stories. The State Attorney General promptly ruled that funds could not be drawn for this teacher's salary. A long and much publicized

controversy followed. The episode furnished good proof that a mixture of religion with secular government leads to tyranny.

Sectarianism Removed in Late 1800's

As our public schools emerged and became important in the first third of the Nineteenth Century, it became obvious that sectarian influence inside the schools must be eliminated. Beginning as early as 1834 in Missouri, progress was gradual but it was achieved by the end of the century.

New immigrations and the spread of public schools forced broader conceptions of church and state separation in the schools. It is recorded that in Boston in 1858 a Catholic child was severely whipped when he refused to read a Protestant Bible. It is reported about the same time that one hundred Catholic children were expelled from a school in the same city for refusing to participate in religious exercises. This seems ironic now since the Catholic leadership in this country has been almost unanimous in its condemnation of the last two United States Supreme Court decisions on authorized prayer and Bible reading in the schools. For the sake of the Roman Catholics, Horace Mann had led the move to make public schools non-sectarian.

States and cities responded to the conflict in terms of the basic tenets of democracy by passing protective legislation. In 1869 the Cincinnati Board of Education forbade the reading of the Bible in the public schools of the city. By 1903 the number of states requiring Bible reading was cut down to ten; by 1913 only two remained. It could then be said that the secular school

had at last been established in America. Although there were provincial pockets of recalcitrance in the country, children of every sect or of no sect at all might mingle as equals in the tax-supported schools.

World War I and Its Aftermath

Then came World War I and a post-war period characterized by a swing to authoritarianism. Although "back to normalcy" was the slogan, the swing was not to the normalcy and the freedom of 1912. I recall the 1920's as the period of U.S. Attorney General Palmer's raids. I recall the re-birth of fundamentalism in the churches and the passage of laws against the teaching of certain scientific theories in the public schools. I lived through the Scopes trial in Tennessee and the reign of the Ku Klux Klan in my own state. Only a strong, intelligent school board protected me as Superintendent of Schools from frequent interference by reactionary forces such as these.

Out of these conditions came required Bible reading and prayer in the schools. Some cities allowed certain churches to come into the schools to teach religion or the Bible at the expense of the churches. From this period came the issues we have faced recently in the courts.

Some Unacceptable Postulates

Several premises have been used since World War I to justify the re-introduction of sectarianism into the public schools and, without doubt, they have been accepted by some

laymen. Bible reading must be brought back to counteract advancing secularism, they say. The moral life in America must have the underpinning of religion; the nation was founded on the Christian religion, and the public school is the only place where all children can be reached for religious education, they suggest. These are the arguments which have been successfully challenged in the courts. Each of the above propositions will be discussed in what follows.

To Halt Advancing Secularism

The argument that religion must be introduced into the schools again to offset growing secularism is fairly new. Although it was originally a typical argument of clericalism, Protestant leaders began to advance it not over two decades ago. "Desolation of much of the Christian world is under the shadow created by secularism. I am bound to lay on the doorstep of our educational system prime responsibility for the decline of religion and the steady advance of secularism, another name for atheism in American Society,"¹ said the Rev. Charles Clayton Morrison, Editor of The Christian Century, Kansas City, Missouri, November 9, 1940.

This argument, though currently much in vogue, is not unanimously accepted by either laymen or the clergy today. Many accept the idea, as American history reveals, that our founding fathers meant to set up a secular government; they took for

¹Quoted by Clyde L. Hay in his The Blind Spot in American Public Education (New York: The MacMillan Company, 1950), page 28.

granted a secular truth. They provided for such institutions as secular marriage. In fact, the whole movement of the Enlightenment inclusive of democracy was a rebellion against and a desire for freedom from a monolithic church. Because of the relative weakness of the remnants of feudalism on this continent in 1790, our founders were able to go farther in these secular advances than were the leaders in the nations of Europe.

An example of a member of the clergy who demurs on the evils of secularism is Dr. Joseph M. Dawson, a prominent Baptist minister and author of a book entitled Separate Church and State Now. "The present crisis in American culture at the point of religious training could be attributed directly to the shameful, ignorant, indolent, and immoral conduct of the American Protestant churches for neglecting an inescapable duty," said Dr. Dawson in a speech in Baltimore in 1952 as reported in The Churchman, May 15, 1952. Continuing, the speaker had the following to say about secular schools:

The public schools are correctly called "secular" in the same sense our government is called secular. It is not synonymous with humanism or materialism. It is a perfectly honorable word used to signify public civil activities which are removed from sectarian participation and control. To damn our governmental and public school systems with the word and stigmatize them as "godless" is nothing short of immoral. To the churches I say stop shirking duty and passing the buck.

The late Bishop Oxnam is another who demurs on the menace of secularism. He warns that secularism is a slogan to be shouted without thought and without knowledge of objectives.

"Then secularism may become a smoke-screen term behind which clericalism maneuvers in its struggle for power."²

The continuing crusade against secularism has also provoked even more profound negative responses from scholars in the field of religion. These include E.A. Aubrey, University of Pennsylvania, in Secularism A Myth,³ Horace M. Kallen in Secularism Is the Will of God,⁴ and several others. These books were written in response to the current hysteria about secularism; all contend that what is defined as secularism is a normal and acceptable social order.

Moral Life and Religion

There is a percentage of religious leadership and a larger percentage of laymen who tend to regard religion as the only source of morality and to think that since there is now a decline in morals, education has some responsibility for it. Since religion has a monopoly on moral motivation, it must be utilized in education, they contend. The implication is that the schools cannot achieve their own moral objectives without the underpinning of religion.

A large number of people who think on the issues disagree with this assumption. Many churchmen as well as non-churchmen

²G. Bromley Oxnam, "Secularism: Its Consequences," The Churchman, March 1, 1952, p. 7.

³New York: Harper and Brothers, 1954.

⁴New York: Horace M. Twayne, 1954.

deny that the official church is the only source of spiritual values and point out that many strictly secular movements embody spiritual values.

In Secularism A Myth, already mentioned, Aubrey writes:

When the achievements of human society are belittled on the grounds that they are not explicitly related to a theologically formulated faith in God, this not only confuses the issue but presupposes pride which abrogates to itself all the wisdom about what is best for humanity (p. 32).

An example of a protest from a layman is recorded in The Churchman of March 15, 1951. The late John D. Rockefeller, Jr., is quoted in an address as follows:

Millions of men and women are exemplifying in their daily lives in the most commonplace manner, unselfishness, generosity, loyalty, self-sacrifice, and other characteristics and qualities which command the admiration of the world. Yet many of them have no church affiliations; theirs is fundamentally a religion of deeds, not of creeds, expressed in life, not words.⁵

It must be added, however, in justice to hundreds of churchmen, that they claim no such monopoly. Many of them exalt the innate, potential nobleness of man despite his sinfulness. They commend his humanitarian and scientific achievements. Man is capable of great moral achievements without the motivation of theological concepts. Many clergymen in large sectarian groups have admitted to me that man is inherently capable of civilization, but they contend that soul salvation is another matter.

⁵Edna Riley, "The Secular Menace," The Churchman, March 15, 1951, p. 14.

The Constant Misuse of History

The arguments condemning the U.S. Supreme Court decisions involving separation of church and state frequently make use of inaccurate American history. There is always an exaggeration of the religiosity of our progenitors; there is the frequent assertion that our government was founded on the Christian religion and that America is a Christian nation; and there is an exaggeration of the piety of the Founding Fathers.

Scarcely any of this actually squares with historic fact. If actual church membership is an indication, the level of piety was very low in the early days of our nation. Recent authoritative figures on church membership point out that in 1776 only five percent of the population belonged to any church. The figure reached fifty percent in 1926 and jumped to seventy percent in 1960.

Dr. Franklin H. Littell, Professor of Church History at Southern Methodist University, in his recent book From State Church to Pluralism has completely demolished the myth of an early pious America founding a nation on the Christian religion. He proved conclusively that established Protestant churches by no means commanded the loyalty or support of the vast majority of the population. He asserts that we were in fact a heathen nation, one of the most needy mission fields in the world at that time. He proceeds to say that church members at present are first or second generation Christians. The author thinks many misconceptions about our religious history need correction.⁶

⁶Franklin H. Littell, From State Church to Pluralism (Garden City, N.Y.: Anchor Books, Doubleday & Co., Inc., 1962), pp. 32 ff.

Nation Not Founded on Christian Religion

Many laymen have been indoctrinated with the idea that our government was actually based on the Christian religion, that we posed from the beginning as a Christian nation. This idea is still constantly reiterated. There is nothing in the record to indicate that the members of the Convention had any such aim. Madison's notes on the convention and other information as to what went on do not reveal that these delegates were trying to set up a nation based on any religion. And there is nothing in the Constitution itself or in the arguments for its adoption that point toward such an objective on the part of the framers at the Constitutional Convention. The framing of the U. S. Constitution was plainly a secular undertaking and consciously so.

This point is made clearer by at least one important official statement six years after the nation was constituted. In a treaty negotiated with Tripoli in 1796 this assertion is included.

As the government of the United States is not in any sense founded on the Christian religion--as it has in itself no character of enmity against the laws, religion or tranquillity of Moslems--it is declared by the parties, that no pretext arising from religious opinions shall ever produce an interruption of the harmony existing between the two nations.⁷

George Washington signed this treaty; and inasmuch as the Constitution states that treaties have the force of the Supreme Law of the Land, this statement is as much a principle of

⁷Quoted by R. Freeman Butts, The American Tradition in Religion and Education (Boston: The Beacon Press, 1950), p. 92.

Constitutional law as if it were contained in the Constitution itself. Our country is not, therefore, officially a Christian nation. This does not mean, of course, that there are not many concepts and principles in the Constitution common to American democracy and Judeo-Christian tradition, such as the infinite worth of each individual and concept of equality.

Necessary Stance of Public Schools

The question should be asked at this point, what premises determine the stand of the public school in our pluralistic society under the Constitutionally defined separation of church and state?

First, let us say that the public school does accept its share of the task of developing moral and spiritual values in youth. Every formal public affirmation from Horace Mann's first report in 1837 to the latest report of the Educational Policies Commission of the National Education Association has included this educational aim.

Secondly, the teacher assumes that attitudes, behavior, skills and competencies are learned. What we refer to as social values and ideals are learned. This is another way of saying that excellence of character is learned. Criminal and delinquent behavior is also an outcome of the learning process. The teacher cannot assume that there are miraculous ways of transforming personality outside the laws of learning and the inherent capacities of human individuals. The school must assume all these things without being anti-religious and must plan accordingly.

Third, the public school and the college must be free to pursue empirical truth wherever it leads. Jefferson's ideal for his university was that within its walls anything could be freely studied in which the minds of men could be interested. There should be no thus-far-and-no-farther edict from an authoritarian church or pro-sectarian government.

Freedom of the schools from authoritarian dictators was the main burden of Justice Jackson's concurring opinion in the McCollum case in 1948. The Justice agreed that the Court can at all times prohibit teaching of creed, catechism, and ceremonial and can forbid outright proselyting in the public schools; but he doubted if it is desirable to "cast out of secular education all that some people may reasonably regard as religious instruction."

The Justice is correct because there is scarcely any secular subject taught in the public schools that does not somewhere cut across the beliefs of some one or more of our 256 religious denominations. Such subjects as history, geography, biology, botany, astronomy, meteorology, sociology, psychology, physiology, and hygiene all somewhere contradict some sect's dogma or cosmology. As Justice Jackson said in this same connection: "If we are going to eliminate everything objectionable to any of these warring sects or inconsistent with any of their doctrines, we will leave public education in shreds."

On the other hand, organized religion must be free to propagate its various beliefs with the full protection but not

the support of the government. Complete religious freedom was the aim of the First Amendment to our Constitution. Church and state must be completely separate in education, and the school itself must be kept secular in accordance with this basic American tenet. Compulsory Bible reading and religious ceremonies in classrooms and in required assemblies are contrary to this important principle of separation.

The recent Supreme Court decisions concerning compulsory Bible reading and prayer in the classroom and school assemblies are, therefore, in every way consistent with the democratic ideal as we know it historically and constitutionally. These rulings should be neither misconstrued nor mininterpreted; nor should they be deliberately distorted and undermined for either religious or political purposes.

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PROBLEMS TO WHICH ALABAMA TEACHERS
SHOULD BE SENSITIVE

Several pressing problems affect the lives of our people, and, therefore, condition the aims of education. These problems are not altogether peculiar to our State or to the Southeast, but they appear here in accentuated form. The teacher cannot afford to ignore social, economic, or cultural forces that are actually operating upon the lives of the children of the school. The aims of education, as stated elsewhere, are in terms of desirable personal traits. The conditions under which children live are already producing traits of some kind. The teacher does not begin with a clean slate so far as the child taught is concerned. Therefore, the cultural conditions under which children live will determine to some extent the traits which the school must develop. The teacher must be sensitive to these conditions. The following are some problems with which Alabama teachers should be conversant.

1. THE PROBLEM OF A LOW PER CAPITA INCOME.

The southeastern states, including Alabama, live upon the lowest per capita income of all regions of the United States. The per capita income of Alabama is about one-half the national average, ranging around \$300 per year. This means, of course, that many persons get much less than this figure indicates, since the amount is the average.

The low income and its resulting poverty accounts directly and indirectly for many other difficulties.

Studies of wages and income reveal among the causes the presence of large numbers of unskilled people engaged in a subsistence agriculture. The agricultural income itself among these people is deplorably low, and their presence as a source of cheap labor keeps industrial wages low.

These same investigations show that skilled labor in Alabama and the South is paid about the same as elsewhere.

Other factors operate to make us poor, among which have been enumerated our colonial economy and such national policies as are represented in the protective tariff and differential freight rates, plus the effect of the War of Secession.

Whatever the cause of individual poverty, it requires only elementary social understanding to see that our state must consent to remain poor so long as it consents to conditions which keep the most of its inhabitants in dire poverty. It would surely seem that teachers should understand these conditions.

The presence of large groups of relatively underprivileged people in itself presents a challenge to the school, and wherever enlightenment and understanding among the general population are necessary to the proper attack upon these problems, the educator must respond.

Our educators of twenty years ago who led to success the movement for local taxation for the building of rural

consolidated schools envisioned a real country life program of education much like that which has been exemplified in Denmark. Their visions have already been more than realized, if elegant buildings and school plants only are considered. But in very few instances is a full program of country life education under way. The advent of vocational agriculture in the meantime has helped to make a better country life, but at the beginning federal aid was not anticipated.

Unless we make these fine schools function in ways originally envisioned, it is possible that leading rural people will lose faith, and become indifferent to public school education.

2. THE PROBLEM OF WORKING OUT MORE EQUITABLE ADJUSTMENTS BETWEEN TWO DIVERSE RACES.

More than one-third of the population of Alabama belongs to the Negro race--35.7%. Any fair minded appraisal of our policies in relation to the Negro must lead to the conclusion that these policies were not always such as to release the best impulses of either race. Even from the standpoint of our own self-interest as a white race, without reference to altruism, our policies need improving.

This problem is much more educational in its nature than several others listed here. The schools, both black and white, need to do much more in this connection than has yet been done. Some aspects of the problem are wholly educational.

3. THE PROBLEM OF AN APPROACHING REVOLUTION IN AGRICULTURE.

There is increasing evidence that cotton culture, in the southeast in particular, is passing. Several factors of an economic nature are operating, among them the mechanical cotton picker. By greatly increasing the production of cotton per man and reducing the cost, this invention may shift cotton culture to certain rich level lands of the southwest. This probability, coupled with the danger that foreign markets may be supplied by nations other than the United States, is serious enough at this time to be considered a problem.

If the above-mentioned things occur, the transition to new types of agriculture will have many educational implications. The transition will present the same problem, whether the people remain where they are, or resettle in other regions. As a matter of plain fact, the small cotton farmer is already a victim of the passing of cotton.

4. THE PROBLEM OF A HIGH CRIME AND DELINQUENCY RATE.

Our state competes with two or three other southern states for the highest homicide rate in all the civilized world. Recent figures given out by our convict department indicate that thirty times as many persons are murdered in Alabama annually as in Wisconsin. Let it be understood also that the Negro is not the culprit. The highest murder rate in America is among the native whites. Other crimes and misdemeanors are proportionately high.

This problem is, of course, causally related to other problems, such as poverty. But as in other problems there are major aspects of the problem where education is needed. The average citizen is not fully aware of the causes operating; neither does he understand sound state policy covering the handling of crime. His attitudes toward crime are not conducive to the improvement of conditions.

5. THE PROBLEM OF ELIMINATING HEALTH HAZARDS OF OUR PEOPLE.

Maintaining bodily and mental health is still a major problem in Alabama. Our death rate from preventable diseases is still much higher than that of any other region of the country. Hookworm and pellagra are still prevalent, and both are preventable. Our death rate among infants under one year of age is still highest, and we still carry the record for deaths in child-birth.

As in the case of other problems, poor health is associated with low income and poverty. Nevertheless many aspects of this problem imply the need for education. In many instances the situation is purely a matter of education.

6. THE PROBLEM OF CONSERVING OUR NATURAL RESOURCES, PARTICULARLY, LAND, TREES, WILD LIFE AND SCENIC BEAUTY.

The most conspicuous example of diminishing natural resources is our eroding soils. The southeastern states have 17 per cent of the total farm lands of the nation, and 60 per cent of soil erosion.

It is also recognized by conservationists that vigorous policies will be necessary to save our birds and animals.

Our forests have already been exploited for timber and other products. Our problem is to preserve what we can and allow new trees to grow.

There is much needed education in approaching the solution of the problem of conservation.

7. THE PROBLEM OF PRESERVING OUR DEMOCRATIC TRADITIONS IN FACING NEW CONDITIONS.

The greater the problems pressing in upon us, the greater the necessity for the procedure known as the democratic process. In the face of pressing problems, however, a temptation is present among us to resort to other procedures.

The question was asked several years ago as to whether or not in the industrialization of the South, the historic, uncivilized strife between capital and labor would be repeated. Some said not, because both capital and labor had past experiences to warn them to use intelligence. Others thought the strife would be repeated, and that it would be worse than it had been in other regions during the past decades, because of certain conditions in the South. Recent developments leave us in doubt as to which answer is correct.

If education improves social and civic intelligence and develops respect for the democratic process in our people, why should such history repeat itself? Or why should new fascist methods be resorted to by either side of the controversy?

Extra-legal methods of controlling situations, mob rule, and direct action are too common in recent years for complacency about the future of democracy.

It is also worth while to note in this connection that the participation in government in our state by adult white population is much less than in most states. Some people believe that our limitations upon the privileges of the ballot are responsible for this condition. There are certainly other reasons.

The educator must recall that the founding fathers envisioned the public school mainly as an agency to keep alive public interest in democratic principles.

These problems are not all that could be named, but they are drawn from among those that are persistent and even crucial. The educator must consider carefully their place in his own education and how they condition what he puts into the school experiences of his pupils. The educator keeps in mind that he is developing citizens for a growing democracy. Forces and conditions operating either in favor of or against this task of developing citizens are significant for the teacher. These forces and conditions determine what emotionalized attitudes, understandings, and appreciations must be developed in the young to offset undemocratic trends. It must be taken into account that segregation due to poverty, class conflict, isolation, and prejudice develop character traits that are anti-democratic and even anti-social.

WHY SHOULD PROFESSIONAL EDUCATION OF
TEACHERS RESIST ITS BASIC SUBJECT MATTER?

Charles Bunyan Smith

A current criticism of the teacher training institution is that prospective teachers are required to take too many courses related to the profession and that they consequently emerge as teachers with too little knowledge of the subjects they are to teach. It is my contention that, at a time when technological advance has outstripped man's ability to adjust to the environment, at a time when he lives erratically and neurotically with insecurity and anxiety, there is in fact need for more and better planned professional education so that teachers might emerge better equipped to understand the developing men and women with whom they work and to give them, too, basic understandings of themselves and others for their own happier adjustment to what seems to be a world on the verge of destruction.

Albert Einstein once wrote that the answer to the world's problems is in the hearts of men. The teacher must be prepared to work with not only the minds but also the hearts of youth. It is therefore my further contention that the traditional four year training program is insufficient and that, in an extended six year program, greater emphasis must be given to the behavioral sciences as related to the teaching profession. While it may be true that in the past some professional courses have been improperly, incompetently, or not functionally taught,

there is surely no less need for professional education. In fact there is greater need than ever before.

To begin with, it should be explained that the education of the teacher on the undergraduate level is like ancient Gaul; it has been divided into three parts. For the sake of emphasis on the practical phases, however, there is a tendency now to divide the curriculum into four parts in some institutions. There are (1) liberal or general education; (2) training of an extended, scholarly nature in the subject area to be taught; (3) education in the behavioral sciences as related to the teaching profession; (4) instruction in skills in managing a classroom, working with children, and supervising the learning process. This pattern has grown up through the years of public school development and applies mainly to the undergraduate education of the teacher. The description is general and does not imply a static condition. No two programs for education of teachers are identical. It is out of this organization, however, that one chief current criticism of teacher education emerges.

As indicated above, several groups have contended for the actual reduction of the curriculum of specifically professional training, which would be 3 and 4 above. For these contenders, the teacher educating institutions requiring the least amount of professional education for teachers possess a certain reserve of virtue. The stated reason for this reduction is to allow a modification of the curriculum in the direction of allowing a broader curriculum for 2 above. The contention is, of course, that such a revision would strengthen the education of teachers.

To offset the arguments for limiting that part of teacher training that moves education toward a scientific basis and makes teaching a profession, several surveys have been made to show that professional training required "is not excessive." In fact, it appears that only one-fifth to one-fourth of the total curriculum of the country consists of professional education. One gathers from the manner in which these conclusions are stated that those responsible for professional education have permitted themselves to accept a defensive position. These defenses are, of course, against those who contend that a larger share of the college curriculum should be given to "subject matter," or something to teach.

The purpose of what follows is to deal with the background of this unnecessarily defensive position on the part of those who teach teachers. In passing, I might testify that I have never known a teacher of teachers who depreciated the importance of knowing "something to teach." The teacher of teachers is also an advocate of a good general or liberal education, as indicated in 1. It ought to be granted in the interest of truth that some four year graduates do come forth from all programs without being very scholarly and also without knowing much about how to perform in their profession. Scholarly achievement and professional competency depend upon many factors.

Some of the above remarks explain what the argument is about, but let us raise a new question. Why should the teaching profession resist that basic subject matter which makes it a

profession? In this time of trial we simply cannot, we must not ignore the "explosion of knowledge" within the "life sciences." Certain knowledge within this rapidly expanding field of science is now designated as the behavioral sciences. The dominant source of the subject matter for the professional education of teachers and other related groups is these behavioral sciences. This term is now coming into general use in the literature on teacher education. John Dewey referred to them in his Sources of Science of Education as the "human sciences," and he defined them as psychology, biology, and sociology and their subdivisions. The life sciences and the behavioral sciences are, of course, products of higher education.

The splitting of the atom and other spectacular developments in the physical sciences may have obscured for many people the fact that there have also been similar developments in the life sciences, inclusive of the behavioral sciences. It is significant in this connection that one of the five fields of interest chosen by the well-financed Ford Foundation was and is the behavioral sciences. Grants-in-aid have been made to scores of centers and individuals for purposes of research in this field as well as to the support of efforts to apply such knowledge. The 1957 report of the Foundation records that during the six-year period, 1951-1957, the program, exclusive of mental health, accounted for 218 grants abroad. In addition to the above, the Foundation opened a Center for the Advanced Study in the Behavioral Sciences at Stanford University in 1954. In

1958-1959 this Center had in residence 230 fellows from twenty-eight American colleges and foreign countries.

The above citation is given only as one example of developments in the field of these sciences. Much more goes on outside the efforts of this Foundation. In the related field of child growth and development, the yield of information is overwhelming. Should the teacher of teachers neglect these developments?

The competent critics of teacher education should appraise the effectiveness of the use of these sources in the education of teachers. The big new question is not how much or how little of this knowledge is used, but how pertinent and functional it is in helping the teacher to understand human behavior. It is these sciences that throw light on human growth, the learning process, human relations, and the functioning of society's institutions. The criticism has been made and sustained that the teacher of teachers is actually neglecting these sources. This criticism for some reason is not among the ones now so generously set forth by the recent critics.

When one views the social scene today it would appear that there is a greater need to be equipped with ability to meet the social and personal situations in teaching than ever before. The large framework of the situation is the American commitment to teach all the children of all the people in the public schools. These come to school with a great variety of backgrounds. They come from illiterate homes, poor homes,

broken homes, and from middle-class and well-to-do homes. They come from the homes of first and second generation immigrants, and from a variety of races, creeds, and colors. The teacher must know his subject, as any teacher of teachers will admit, but unless he can analyze and manipulate a variety of challenges in human behavior, he will fail. As a 1958 report of the very conservative committee on teacher training of the National Council of Independent Schools says in part in speaking of the beginning teacher:

As a secondary teacher, he is not a scholar in paradise but a man in a tough, demanding personal situation which requires all the resources he can muster. Hence, from the very start he is deeply concerned with questions of strategy, the never-ending search for the best ways and means of doing the job. From the start, he is faced with a bewildering range of queries. What are the most suitable materials for the group which he is to teach? How can these materials best be organized both logically in terms of subject matter and psychologically in terms of student interest and curiosity?

This is only a small portion of the range of queries cited by the report for a group of teachers outside the public school system who have come to recognize the importance in their classrooms of a functional knowledge of the science of human behavior.

In fact, the evidence is overwhelming that teachers must be equipped with understandings of human behavior and with skills in applying these understandings in very challenging situations. The data now being publicized concerning the mental health of our people is related to the education of teachers in the behavioral sciences. As far back as 1929, in a Kappa Delta Pi

lecture, mentioned above, John Dewey said the following:

The increasing number of insane and neurotics is itself evidence of great failure and evil in our educational processes, parental and scholastic. . . . Conventional and traditional methods, in instruction and discipline, and continuously engaged in manufacturing morbid fixtures and dislocations. A knowledge of social psychology in connection with psychiatry, both being used to interpret the processes of normal psychological activity, are indispensable to any rounded and scientific content for educational activity.

There have been great developments in the field of psychiatry since 1929, and the theory is still advanced that maladjustment goes back to improper conditioning in childhood.

Another writer, but a layman so far as education is concerned, makes some pertinent observations about the current mental health problem in the schools. Writing in America As A Civilization,¹ Max Lerner comments as follows:

The old school task of making the pupils literate has been replaced by the new task of enabling them to cope with the problems of emotional health. The principal difficulty is no longer with the three R's and with laying a base for an effective technical culture; it is with the student's understanding of his own drives, and with his discovery of his identity, and with guiding him through the curve of his emotional growth.

The recently rising tide of juvenile problems gives much support to this layman's opinion. He goes further to observe that the public school is the only source of psychiatric help for the child, but that what it does provide does not meet the need. He cites a report by a teachers' group in New York which

¹Max Lerner, America As A Civilization. Simon and Schuster, New York, 1957. p. 739 ff.

points out that "an average of three children in each class will sooner or later require institutional care because of emotional and mental breakdown, but the educational budget allows three minutes of guidance per child during the entire term."

The teachers cannot be expected to fill this gap entirely in the school system. The situation demands trained personnel to assist with these problems. The whole condition nevertheless stresses the great necessity for good training in the behavioral sciences on the part of the teachers and other school personnel. Naturally, the heart of their professional training is in those sciences which help in understanding human growth and behavior. Under these circumstances should the question be the following: Is the amount of professional education excessive? Should we not instead ask the following questions: Is the amount sufficient? Is it well selected? Is it functionally taught?

Many attempts have been made to answer these questions. In a paper read at the meeting of the National Education Association² in New Orleans more than twenty years ago W.W. Charters said the following, among many other things:

The currently required courses in psychology and educational psychology with credit content of six to ten semester hours are respectable descriptions of the analysis of the human mind into the processes of sensation, perception, and memory with a slim chapter on the emotions, the abstract rules of habit formation, and the principles of the learning process. But when one compares these pallid analyses of the human mind with the squirming, laughing, crying children that face the teacher, the verbal descriptions of the

²National Education Association. Addresses and Proceedings, New Orleans, 1937. p. 609 ff.

textbooks are unrecognizable and futile. The approximate equivalent of nothing is said in the texts about conflicts, complexes, inferiority, prestige, phantasies, maladjustment, ambitions, rivalries, repressions, inhibitions, friendships, submission, ascendancy, and the sources of phases of psychological experience which drive the child and influence his behavior with irresistible power.

Besides this and more, this teacher of teachers goes on to say that "the expanding wealth of data in the fields of clinical psychology and psychiatry are a completely closed book to teachers so far as teacher training institutions are concerned."

It is such criticism as this one illustrates that should be the concern of teachers and those who educate them. Until the issue raised here is resolved, the idea of placing a ceiling on professional education should be dismissed as irrelevant.

As indicated above, the balance among the parts of the program is a dynamic balance. It is affected by the demands on the school and on the teacher. If behavioral problems in the schools and in the communities are more numerous and crucial, the human engineering skills within the schools receive more and greater challenges. The high school teacher who has prepared to teach science may have his knowledge of his subject challenged, but it is entirely possible that the greater challenge may involve his knowledge of human behavior and his skill in manipulating it. As already indicated, the greater problem may be how best to use his knowledge of his subject in the changing of human behavior.

At the present time, there is abundant evidence that this post-war period characterized by rapid change, uneven prosperity, and a population explosion is creating social disorders which

bear heavily upon the schools and related institutions.

Attention is called to the fact that the annual delinquency rate among juveniles between ten and seventeen years of age has moved from one percent to two percent since World War II.

On the heels of all these developments comes, as we have seen, the argument that a limit should be placed over how much a teacher in training should learn about those basic areas that throw light on problems being created. It would be more sensible to contend that a prospective teacher cannot be educated within a four year curriculum. We must move toward five and six year programs in order to make room for a better general education, more scholarly achievement in a specialized field, and a far more rigorous grounding in professional education with the life sciences as a foundation, and far more thorough experience in supervised internship teaching, practice teaching, laboratory experiences, or whatever we choose to call it. The time obviously has come to give up the idea that a teacher can be prepared in four years.

This means also that the time has come to drop the petty, irrelevant issues about teacher education which now obsess some people, and to begin to raise new and more fundamental questions having to do with the profession. There are some real defects in the program, but they are difficult to see until the fog of irrelevance clears away. We should clear it away.

PRINCIPLES UNDERLYING CURRICULUM DEVELOPMENT

The principles underlying the educative process are generalized from several fields of thought that deal with the nature of the individual and with the nature of society. The educative process is explained by means of reference to generalizations drawn from psychology, biology, and sociology. Herein are stated a few of the basic generalizations which underlie certain educational theory and practice. They are suggested because they appear to be an acceptable basis for a curriculum program. The acceptance of some such principles is a necessary phase of the orientation which teachers must have in order to understand the place of the school and the nature of teaching.

Principles Generalized from the Social Process

1. HUMAN PERSONALITY EMERGES FROM THE FREE INTERACTION BETWEEN THE FORCES OF THE CULTURAL HERITAGE AND PHYSICAL ENVIRONMENT ON THE ONE HAND AND THE ORIGINAL DRIVES OF THE HUMAN ORGANISM ON THE OTHER.

This interaction is the social process. Our distinctively human traits, therefore, are culturally produced. Throughout his long period of infancy the individual reacts to his social environment, including ideas, standards, traditions, emotionalized attitudes and his fellow beings. These reactions build into him, within the limits of his biologically inherited

capacities, certain traits which give him his individuality and personality. Biological factors being equal, the difference between a savage individual and a modern, urbane gentleman is to be accounted for by the difference between the experiences of each with his cultural heritage. A savage infant transferred to the proper social environment grows into the modern, urbane gentleman, not into a savage.

References

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- Kilpatrick, William H., The Educational Frontier, The Century Company, New York, 1933.

2. IN ACCORDANCE WITH THE FOREGOING PRINCIPLE, THE SCHOOL AIMS TO MODIFY GROWING PERSONALITY THROUGH SELECTED SOCIAL PROCESSES SET UP WITHIN THE SCHOOL ITSELF.

This is in line with a principle sometimes stated as social parallelism. The processes within the school must parallel those within the supporting society, but are so selected as to produce a better individual than would be produced without the school as a special agency. A particular school is a miniature, somewhat idealized society paralleling the larger society.

3. THE SCHOOL, THEREFORE, IS A SOCIAL INSTITUTION, THE FUNCTION OF WHICH IS TO DEVELOP INDIVIDUALS WHOSE PERSONAL TRAITS ARE IN HARMONY WITH THE MOST WORTHY IDEALS OF THE SUPPORTING SOCIETY.

The school, of course, does not do this alone. Certain processes are at work in the larger society and certain other agencies are interested in improving individuals. There are, however, many difficult learnings which must be delegated to the school. Society in general looks to the school as the chief agency for perpetuating what is considered best in the social heritage and for improving society itself. The average parent in this country turns his child over to the school with great trust and confidence, not objecting if the school attempts to develop a better individual than the parent himself.

It will be largely in this way that education will exert its influence toward the reconstruction of society. Improved individuals in terms of democratic ideals and emotionalized attitudes of the right sort will do much toward the improvement of the social order. This does not preclude efforts on the part of educators as citizens and as professional organizations to improve conditions which affect children outside the school.

Principles Generalized from
Psychology and Biology

4. LEARNING--THAT IS, MODIFICATIONS OF BEHAVIOR, TENDENCIES TO BEHAVIOR, AND ACCOMPANYING EMOTIONAL TONES--RESULTS FROM EXPERIENCE.

Experience here refers to a type of activity, the outcomes of which are noted by the learner. These outcomes are carried over and influence the behavior of the learner in new situations. Unless the carry-over takes place the activity cannot be called an experience in the sense in which the term is being used here, nor does learning occur as a result of the activity.

References

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- Rugg, H.O., Culture and Education in America, Harcourt, Brace and Company, New York, 1931.

5. DESIRABLE LEARNING OCCURS BEST UNDER CONDITIONS OF FREEDOM TO ACT UPON THINKING IN THE FACE OF A PROBLEM.

This implies the freedom to plan, to act upon one's plan, and to test the consequences of acting. It is also assumed that the problem and the plan are identified by the planner as his own.

Reference

- Dewey, John, Interest and Effort in Education, Houghton Mifflin Company, Boston, 1913.

6. BEHAVIOR EMERGES FROM A STATE OF TENSION CAUSED BY A DISTURBED EQUILIBRIUM BETWEEN THE PERSONALITY AND THE SOCIAL OR PHYSICAL ENVIRONMENT, AND OPERATES TO RESTORE THE EQUILIBRIUM.

The tension is felt as desire, curiosity, or purpose. To arouse purpose, therefore, the teacher must set up some plan of

action by means of which complacency or equilibrium is disturbed. Social stimulation from the environment is doing this almost continuously. To arouse worthy purposes, however, the teacher must often arrange situations. An excursion by a class to a school whose grounds have been beautified may create an intense desire on the part of the children to beautify the grounds of their own school. Their complacency about the condition of their own grounds is disturbed. A high school principal revolutionized the behavior of his pupils by arranging for them to spend a day in a fine high school some distance away. The pupils became dissatisfied with their own standards and proceeded immediately to mend them.

Recognition of this principle of human nature by the teacher is very important in initiating units of experience. It explains theoretically what is designated as motivation, level of aspiration, ambition. Its recognition as a fundamental principle will modify the teacher's planning very fundamentally.

Reference

Raup, Robert Bruce, Complacency; The Foundation of Human Behavior, The Macmillan Company, New York, 1925.

7. THE WHOLE BEING REACTS TO A STATE OF DISEQUILIBRIUM CAUSED BY CHANGE IN THE RELATIONSHIP BETWEEN THE ORGANISM AND THE ENVIRONMENT, OR BY A CHANGE WITHIN THE ORGANISM ITSELF.

These changes are occurring continuously, since the relation between the organism and the environment is dynamic, as

indicated in Principle 1. This is the essence of the organismic point of view in psychology. The interaction brings about modifications both in the organism and the environment.

Recognition of this principle by the teacher leads to the elimination of teaching procedures based upon the theory of learning as "connection forming." The weakness of isolated drill and of piecemeal, disconnected learnings of many kinds are better understood. Modifications of the personality are brought about by wholehearted responses to total situations rather than by a synthesis of connections in the nervous system formed by repetitive drill.

Principles Generalized from the
Field of Curriculum Development

8. THE CURRICULUM CONSISTS OF ALL THE EXPERIENCES OF THE PUPIL UNDER THE GUIDANCE OF THE SCHOOL.

Since all the experiences of the pupil result in modifications of his personality, the school must accept responsibility for all experiences which take place within the school.

The school, as indicated elsewhere, must take account of the out-of-school experiences of the pupil. Influences bearing upon him outside will be factors determining the choice of experiences within the school. The school experiences must offset as well as supplement the effects of out-of-school experiences. The child comes to school with the modifications of his personality produced by other social agencies. In other words, the whole child comes to school. Even though school

experiences are planned with certain goals in mind, they must be continuous with out-of-school experiences.

9. TEXTBOOKS, LIBRARIES, SCHOOL MUSEUMS, SCHOOL EQUIPMENT, THE LOCAL ENVIRONMENT, AND THE LARGER ENVIRONMENT ARE ALL TO BE USED AS MEANS TO AN END, WHICH IS THE DEVELOPMENT OF THE CHILD IN ACCORDANCE WITH THE AIMS OF EDUCATION.

Full recognition of this principle in practice would modify the present almost complete dependence upon textbooks as subject matter set out to be learned. The teacher's attention would be shifted from outcomes in terms of subject-matter learned to the development of the child as a whole. Changes in terms of personality traits would be noted as well as the mastery of knowledge. This principle is further elaborated in Chapter III, "Evaluation of Outcomes."

References

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AMERICAN PUBLIC SCHOOLS MUST REMAIN SECULAR

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A feature of the current social scene is the ferment about the place of religion in tax-supported schools. The teaching profession and the great majority of the clientele of public education had assumed that the matter had been decided and largely settled before the Twentieth Century. Horace Mann, who has been honored as the "father of the American Common School," fought this issue out in Massachusetts almost exactly one hundred years ago. By 1900 the relation of the public schools to religion was practically arranged and agreed upon in this country.

The issue began to emerge again around 1920 and is now the center of much discussion and a great deal of confusion. The reasons for this revival and the elements in the present confusion are set forth herein and a recommendation to parents and teachers is presented.

Many scholars and others regard the recent pressures and agitation about religion and the schools as only one phase of certain trends which began in the early twenties. World War I, followed by the depression of the 1930's and then World War II, started a wave of pessimism about man's ability to handle his affairs, about the nature of progress, about man's institutions. There was a loss of faith in democracy itself. This wave made itself very positively felt in the 1920's. There was inter-

ference with the usual freedoms, not only by government but by Ku Kluxers and White Legions. The country witnessed the fanatical fundamentalist movements in religion. Various conservatives became interested in what was taught in history and economics, and seriously interfered with classroom teaching.

This neo-orthodoxy continued on through the depression and into the post war period of World War II. Several scholars have pointed out not only a loss of the old American attitude of faith in tomorrow and in progress, but also a positive cult of conformity gripping the country increasingly since the end of World War II.¹ Many people seem to fear any further extensions of democracy. They want only to hold on to what they have. There is a tendency to seek security, authority, and even to look for the man on horseback. We, they think, must go "back to religion," back to something they imagine we once had. Back to the Bible. They ignore the historic fact that not quite ten per cent of our people were actually church members in 1790.²

Sectarians Still Here

The situation is greatly complicated by sectarianism still present in our country. There are over 250 sects, cults, and denominations in America. There is also a great deal of intolerance, jealousy, and concern for vested interest among them. Under our laws they are all of equal worth and entitled to equal protection.

¹Henry Steel Commager, The American Mind. (New Haven: Yale University Press, 1950).

²V. T. Thayer, Religion in Public Education. (New York: The Viking Press, 1947).

From the point of view of many of these sects and denominations religious teaching in the schools is not pertinent. Their aim is soul salvation and not primarily education. Their objectives are almost altogether "other worldly" in nature. Some are less so than others. They range all the way from advocates of the "social gospel" who would insist upon making a better world here and now, to those who advocate religion as a way for the escape of a few from a wicked and lost world to a miraculous world to come.

In this connection I recall a sermon I once heard by a clergyman of a strong denomination in one of the southern counties of Alabama. His frame of reference was Calvinistic, but he presented a very clear statement of the theological position of his denomination.

Religion is a matter of soul salvation, he said. Only the elect will be saved and endowed with eternal life. These were chosen before the world was. All other souls are lost eternally. But neither salvation nor damnation rests upon the merits of those lost or saved but only upon the will of God, he concluded. Salvation meant to him the conscious arrival of the saved person at a safe haven after death.

After this presentation, the speaker went on to explain that his church had no educational program for children, adults or ministers. He admitted in his comments that a Sunday School could be a good thing for children and adults. They would be better informed and might even be better citizens. These

activities might conceivably have much educational value. The error was in assuming that they "had anything at all to do with religion." Education, good citizenship, good works are all desirable on this earth, but they have absolutely no connection with eternal salvation, a matter which is entirely in God's hands. To this religionist education, training, and all efforts to improve the earthly lives of individuals were justifiable secular undertakings. To him a Sunday School, an Epworth League, or a Baptist Student Union was in reality a secular undertaking with worthy humanistic objectives. He and his fellow religionists and many other believers in similar theology have no motive for urging that secular schools teach religion except in a secular way. Anything else would not be pertinent.

Since the date of the above sermon, I have pushed the question about the connection between good morals and religion among both lay and clerical individuals. One woman said, "Yes, a man can be a perfectly good moral citizen and miss eternal salvation." One clerical person gave virtually the same answer, and illustrated with Confucious. He said that this Chinese philosopher's plan for a social order was good and within the realm of the possible, an illustration of a moral secular society. He also asserted positively that religion was something entirely beyond secular enterprises. His thought was that schools belonged to the secular life of society and therefore were concerned with the ethical and moral objectives of the culture. He granted that human nature was such that these objectives could in a measure be achieved. The number of

Christians holding these ideas in this country would include a very large proportion of the total of the professing groups. There are usually loyal supporters of the public school system and many of them are very strong for separation of church and state in education. One could say they are humanists so far as secular life is concerned. They go along on the assumption that man's secular affairs can and should be improved by himself. All these things are matters of time, but soul salvation is an affair eternal and not in man's hands. Teaching religion, as they conceive it, would therefore not be quite pertinent. In general these are the church groups who helped to bring about separation of church and state in education, and in general they prefer to keep it that way.³

Many leading churchmen are concerned about the current agitation for the return of some sort of religious instruction in schools. For instance, Professor Frank Herriot, a member of the Department of Religious Education and Psychology at Union Theological Seminary, says:

"It is not the part of the teacher to strengthen belief in God. That is for the home and the church.

"The schools should teach the place that religion has occupied in life through the years. It should, let us say, point out that the pilgrim Fathers believed in God, without telling the child he should necessarily believe in God.

³Joseph Martin Dawson, Separate Church and State Now. (New York: Richard R. Smith, 1948).

"Any general directive to teachers to teach religious faith is quite out of place in the New York public school system."

Another comment relating to the same issue comes from Dr. Lee Belford, Chairman of the Department of Religious Education at New York University. He says the schools ought not try to "inculcate religious faith"; but the schools' teaching "should not exclude what is being taught the child at home." A still more important statement was that "we have to acknowledge in our schools that the humanist and the non-religious naturalist have an equal right to their beliefs."

Another quotation comes from a powerful supporter of the modern secular school. He is the Reverend Dr. Joseph Dawson, an eminent Baptist. In a speech in Baltimore in 1952 Dr. Dawson, among other things, said, "The public schools are the number one asset in the nation's civic life, the true source of our democracy, and the greatest means to national unity. They teach moral and spiritual values, they properly teach much about religion, and most of the teachers in them are members of our various churches.

"The public schools are correctly called 'secular,' in the same sense that our government is called secular. The word secular is not tainted. It is not synonymous with atheism, humanism, or materialism. It is a perfectly honorable word used to signify public, civil activities which are removed from the area of sectarian participation and control. To damn our governmental and public school systems with the word and stigmatize them as 'godless' is nothing short of immoral." All

three quotations here cited appeared in The Churchman, an independent protestant Episcopal journal.

There are other Christian groups, however, who carry man's helplessness into secular life also. Our society, they say, will continue to deteriorate stage by stage until it reaches a condition of complete depravity. Then God will execute a miraculous, overt salvation of this world by establishing his visible kingdom here. All efforts at social reform are therefore futile. To them also, the teaching of religion in public schools would be beside the point.

In contrast with certain large groups mentioned are others who assume that there are no morals without religion. Facts are submitted about current increases in crime, divorce, juvenile delinquency.⁴ In their thinking ethics and morals are religious concepts and have their origin in religion. Some would say in revealed religion. It is natural, therefore, that they believe social evils and misbehavior are in part caused by the absence of religion in the home and church. Therefore, to rescue society and individuals, religion must be taught in schools. Ethics and morals and ideals already taught there are not effective as they see it because moral and ethical teaching is worthless without religion. As already noted, this point of view is not even accepted by a large proportion of sectarian groups, much less by the public school. It is possible that these basic premises are

⁴Clyde Lemont Hay, The Blind Spot in American Public Education. (New York: The Macmillan Company, 1950).

only half consciously held by these advocates, but their logic leads to introducing religion into the publicly supported schools. They, in contrast to groups first mentioned, cannot think of moral and spiritual teaching effectively done without the force of religious sanction and authority. The attitude of public education toward this idea will be stated later.

Confusion in Aims and Means

Introducing religious teaching into the schools admits an approach to truth and the discovery of truth in opposition to the approach used in our secular schools. This is confusing to the learner. Religious truth is mostly set forth in authoritarian fashion. This is necessarily the case because religions claim many of their truths as supernaturally arrived at. The revelations of some religions are not accepted by other religions as genuine. This is still more confusing. The secular school on the other hand assumes that truth is gained through experience and reason. Our schools and colleges are permeated with the feeling that every subject, every supposed fact, every professed truth must submit to publicity and impartiality, to reason and the operational test.⁵ On the other hand, it is the essence of many dogmatic faiths to hold that any such showdown is sacreligious and perverse. Any good college teacher would be pleased to have a serious-minded student rise up in his class and say, "I cannot accept that proposition without further

⁵Joseph Ratner, "John Dewey's Philosophy," Intelligence in the Modern World. (New York: The Modern Library, 1939).

proof." Such is the spirit of the good public school. In public education experience is basic and induction is the method of learning. For the school to depart from this approach in this modern age would be educationally disastrous.

There are other points of confusion of aims and means. Some would introduce Bible teaching as a means. For the public school or college this stirs up many difficulties, all of which cannot even be enumerated here.⁶

It can be granted that the Bible should be studied in public schools and colleges. But the approaches these institutions would have to use would be acceptable to very few sectarian groups. In the school the Bible would have to be studied as other things are studied, historically, critically, and inductively. The best objective scholarship would have to be brought to bear in proportion to the educational level of students involved. Such an approach has and would again bring a storm of protest from sectarian groups. To them this collection of books is divine revelation. It is authoritarian and a support for their doctrines and dogmas. It would be sacreligious to approach the Bible as a Christian would the Koran, or as a scholar would approach Plato's Dialogues. To approach it from the standpoint of any one sect would be equally disastrous in a state school. To omit its supernaturalism, as the school would have to do, would also be objectional to them. Supernaturalism is not used in the school to explain the world about us.⁷

⁶Conrad Henry Moehlman, School and Church. (New York and London: Harper & Brothers, 1944).

⁷Loc. cit.

Others would approach the problem by selecting and reading without comment passages from the Bible acceptable to all sects. There are several angles to this which are apparently overlooked. In the first place, the very act of making these selections implies there is something especially authoritative in the sayings over and above other sources. Actually there is still left an authoritarian odor in the procedure. Secondly, this is a very poor way to teach. Neither intellectual examination nor evaluation in terms of actual behavior or functional attitudes is involved. The teaching of ethics and morals or citizenship handled in such a fashion would be considered inadequate. All this is to say nothing of the controversies which would (and do) arise as to which Bible and which translation should furnish the selections.⁸

Another closely related angle is that simple Bible reading may serve in some communities to answer the demand for an immediate, short cut solution to delinquency. A community, for example, has more than its share of juvenile troubles. After much agitation and discussion suggestion is made to read the Bible daily in the schools. Suggestions for more public parks and playgrounds and supervised play, better support of wholesome youth programs are passed over. The decision to read the Bible is announced and publicized through the newspapers and those responsible are praised and all are satisfied. Something very constructive, they imagine, has been done about delinquency. It

⁸Loc. Cit.

is reported that in one instance it was decided to teach a Sunday School lesson every Monday morning to all the children, thus ignoring the constitutional provision for separation of church and state. All this is only to say that Bible reading and other such efforts can and probably do become substitute responses to a real problem in education which should be attacked boldly by the community, using methods in harmony with the known laws of changing behavior.

Teaching About Something Limits Objectives

Acknowledging that there are constitutional and other objections to teaching religion, some would teach more about it. To halt at teaching about something instead of teaching something certainly limits the objectives of the teaching. Teaching about religion may not be a substitute for teaching religion. Teaching about democracy could be quite different from teaching democracy. Teaching about something is preliminary to teaching "that something."

Teaching the basic tenets of liberties is a good illustration of this principle. It has been re-asserted in recent years that public schools have the unique function of teaching American democracy. This task naturally involves a great deal of teaching about American democracy. The teaching may include its history, its main tenets, its benefits and many other things about it. The ultimate goal is nevertheless to teach democracy. The teacher is pleased to see develop in the pupils a degree of loyalty to this particular form of society, with appropriate

forms of behavior also as an outcome. Thomas Jefferson, an early advocate of public schools, would have expected them to develop deep appreciation of our liberties. Again it must be said that teaching about something is a part of the orientation necessary and preliminary to teaching something directly.

In this connection other important questions have already been submitted to those who would promote more teaching about religion. Shall the history of religion be expurgated? Or shall we include in balanced fashion some of the persecutions, wars, and hoaxes? Shall we include the treatment of Galileo by the church of his day? Shall we include the Spanish Inquisition and other inquisitions? Shall we include the treatment of the Quakers in early America? Shall we let it out that American churches defended human slavery as late as the Nineteenth Century? If the teacher is going to be frank and honest and objective he cannot avoid informing his students about these ungentle aspects of religious history, always considering, of course, the maturity of his students. Nearly all the discussions to date on teaching more about religion at least imply a favorable treatment of the institutions of religion.

The assumption that all the devices mentioned are really efforts to get the teaching of religion restored to the schools is true. Behind it all is the vague generalization that the authority of religion is essential in the final analysis to character development.⁹ As indicated previously, it implies a

⁹Clyde Lemont Hay, The Blind Spot in American Public Education. (New York: The Macmillan Company, 1950).

lack of faith in human nature on the part of some sectarians.

The School Accepts Goals of Moral and Spiritual Values

All these cross currents of objectives, of motives, of means; all the varied dogmas and approaches to truth; the large number of denominations, sects, and cults in our country should furnish reason for pause when propositions are made to re-introduce religion into public education. At the same time the schools accept fully the task of teaching ethical and spiritual values and corresponding behavior in our youth. In fact, from the days of Horace Mann to John Dewey the public school has considered this task as the core of its program. The task has been accepted, however, with faith in the infinite possibilities of the human individual and of the society in which he lives.¹⁰ This faith was from the beginning a basic tenet in the dream early Americans had for themselves and their country.¹¹

The public schools must forever remain secular. Where students have sufficient maturity, as in the college, they must be free to examine in a secular way any and all religions, sects, and cults as a part of their intellectual orientation. This point is in line with one of the dissenting opinions in the McCollum Decision.

¹⁰John I. Childs, Education and Morals. (New York: Appleton-Century Crofts, 1950).

¹¹Ralph Barton Perry, Characteristically American. (New York: Alfred A. Knopf, 1949).

School Must Believe Human Being Infinitely Improvable

Because of and in spite of the multiplicity of sects, cults, and denominations in our country, the public school, including the college, must continue to operate upon certain premises concerning human nature and society.¹² The school must assume, among many other assumptions, that mankind is infinitely improvable, that he is inherently capable of civilization. The teacher therefore assumes that any community, large or small, can be improved when the individuals therein agree among themselves upon the desired improvements and set about deliberately to bring them about.

Coming down to the individual, the school must assume that attitudes, behavior, skills, and competencies are learned. What we refer to as values are learned. This is another way of saying character is learned. Moral and ethical behavior is learned. Criminal and delinquent behavior is learned. The school cannot assume that there are magic ways of transforming character and personality outside the laws of learning, and the inherent capacities of human individuals. To do so is to invite great confusion.

The teacher will know that there are old philosophic and religious arguments about all these assumptions, but he nevertheless must use them as a working base. They are adequate supports of his educational operations.

¹²John Dewey, Human Nature and Conduct. (New York: Henry Holt and Company, 1922).

NEW HORIZONS FOR THE TEACHING PROFESSION. Edited by Margaret Lindsey, Washington, D.C. National Commission on Teacher Education and Professional Standards, 1961. 243 pp, \$3.00 cloth, \$2.00 paper.

This book is one culmination of the work of the Commission on Teacher Education and Professional Standards set up more than fifteen years ago by the National Education Association. The date, 1946, reminds us to review the social situation at the end of World War II. The educational atmosphere was quite different from what it has been since October 4, 1957, when sputnik went into orbit.

During these twelve years since 1946, many developments were moving along in our society and the world. All these had unusual impact on education. The world, including our country, experienced a population explosion. We also refer daily to the "explosion of knowledge." There was amazing development of technology in the western world with its social impact and consequent social change. The cold war emerged parallel with a world revolution among peoples. In this country there developed a new respect for intelligence and education. Both had become necessary not only for progress but for survival.

The response of the Commission on Teacher Education and Professional Standards was to organize a new committee from which came eventually New Horizons for the Teaching Profession. This committee began its work in August, 1959.

In the longest chapter, eighty-two pages entitled "The Preparation of Professional Personnel," one finds a new emphasis and really a new place for general education. Functions are suggested for general education not heretofore emphasized in the

preparation of personnel. Its content is influenced by the current explosion of knowledge; it is foundation for specialization, and contributes to decision making and action.

Another item on the new horizon related to the explosion of knowledge is that knowledge which underlies the educative process itself, in the fields of psychology, anthropology, and sociology. Failure to utilize this in professional preparation passes up power to make decisions and guide action.

Other chapters deal with new emphasis within the scope already set forth by NCTEPS. Stimulation and guidance are available in "Responsibilities of the Teaching Profession in the Sixties" and in "The Teaching Profession in the Decades Ahead." Two chapters introduce emphasis on accreditation of programs and the advancement of standards in teacher preparing institutions.

A continuous thread is emphasis on going beyond knowledge into decision, action, and competence. On the new horizon an autonomous teaching profession emerges to deal with the complexities of education in a complex and changing society in which the importance of education is greatly enhanced.

The chapter on "A License to Teach" relates the profession and the authority of the state, and the second chapter describes the teaching profession as it stood in 1961.

As stated already, this publication is a stimulating guide to professional leaders in this decade and should not be neglected by alert leaders. From one point of view this book is a distillation of the essence of the thinking and reporting of the NCTEPS for the past sixteen years.

C. B. Smith
For Educational Forum
February 27, 1962

WHO ARE OUR FRIENDS?

C. B. Smith

When any group among us or any institution gains power and prestige, it inevitably provokes attention and interest. The public schools of America and those who run them have reached this status of power and prestige.

Interest takes the form of both support and opposition, but interests in the public schools are of many varieties. Efforts of private business corporations to use the machinery of the schools to sell their wares furnishes an ever present problem to principals and superintendents. The schools are a luscious temptation to all brands of propagandists. The schools now are important customers of hundreds of business concerns in the country, including publishers, furniture dealers, and vendors of many other kinds of supplies.

Though the range and variety of interests in the public schools are great, the main support comes from those who believe in them. There are the parents of 36,000,000 young people who are in these schools and millions of other citizens who appraise the public schools as the main asset of our form of society. These millions are true friends of the public schools.

It would be naive for friends of these schools to assume that this unique American invention has no enemies. For such a powerful movement as American public education and the publicly supported school not to have enemies would be a great exception in the rise and fall of public institutions. Even though it is

apparently not any longer politically expedient to oppose openly the public schools, real and formidable opponents do exist. In fact, if any school executive will read and analyze certain printed matter that falls upon his desk almost weekly, he will realize that there are many ways to attack the schools. For example, there is a regular monthly publication going out entitled "Friends of the Public Schools" which turns out, upon being read, to be almost everything but friendly to the schools. Some important leaders in public education assert boldly that a general attack on public education is being organized.

These educators, among other things, call attention to the modes of attack. As already mentioned above, scarcely any opponent of publicly supported schools will attack them openly and head on. The attacks are indirect and often under the banner of public education itself. These opponents would rescue the schools or at least improve them; they do not usually advocate destroying them.

Some of these attacks take the form of comparing modern schools with schools of the old days. Children are not learning to read, write, spell, or cipher as they once did. Even some teachers will agree with this type of criticism, just as the critics intend. Others say the schools are indoctrinating the children in Communism or Socialism.

An interesting example which was published recently contains the following quoted sentence which shows the drift of the argument: "As you doubtless also realize, the schools are one of the very worst sources of Socialist, Statist propaganda."

A bundle of literature came along with the letter carrying the quoted sentence. This literature carried many other similar statements calculated to indict the schools and the teachers.

For the information of the reader, it should be added that this material came out in the name of an organization with an authoritative sounding title, "The National Council for American Education." The letter was signed by a man who designates himself as Executive President of this important Council.

Plenty of information is available on this gentleman; information which reveals him as a hate monger of long standing. His history is too long even to brief in this short article. The complete story reveals a real enemy of the public schools, along with some typical tactics used by those who are not friends of the public schools. His propaganda is still coming off the press.

In view of the situation illustrated above, it is appropriate to urge the friends of the public schools and the teaching profession itself to become more alert. Wholesome, honest, constructive criticism is always necessary. Broadside, malicious, unfounded accusations do harm. Let's get wise. Let's learn to discriminate between the friends and the enemies of the public schools.

Peabody Journal of Education
October 4, 1950

THE HEART OF THE AMERICAN HERITAGE¹Charles B. Smith²

Two selected incidents in the life of one Roman citizen--

"And as they cried out and waved their garments and threw dust into the air, the tribune commanded him to be brought into the barracks, and ordered him to be examined by scourging, to find out why they shouted thus against him. But when they had tied him up with the thongs, Paul said to the centurion who was standing by, 'Is it lawful for you to scourge a man who is a Roman citizen, and uncondemned?' When the centurion heard that, he went to the tribune and said to him, 'What are you about to do? For this man is a Roman citizen.' So the tribune came and said to him, 'Tell me, are you a Roman citizen?' And he said, 'Yes.' The tribune answered, 'I bought this citizenship for a large sum.' Paul said, 'But I was born a citizen.' So those who were about to examine him withdrew from him instantly; and the tribune also was afraid, for he realized that Paul was a Roman citizen and that he had bound him."

Later--

"'At the third hour of the night get ready two hundred soldiers with seventy horsemen and two hundred spearmen to go as far as Caesarea. Also provide mounts for Paul to ride, and bring him safely to Felix the governor.' And he wrote a letter to this effect: 'Claudius Lysias to his Excellency the governor Felix, greeting. This man was seized by the Jews, and was about to be killed by them, when I came upon them with the soldiers and rescued him, having learned that he was a Roman citizen.'"

Evidently St. Paul found his heritage of Roman citizenship a great and valuable possession. Although he was one thousand miles from Rome, he inspired fear in the hearts of government officials by simply saying, "I am a Roman citizen." He could

¹An address presented at the initiation banquet of the Alabama Polytechnic Institute Chapter of Phi Kappa Phi on December 14, 1954.

²Dr. Smith is president of State Teachers College, Troy, Alabama.

demand trial and expect conviction before punishment. He had the right of appeal to the highest court of the empire. Obviously, he was very proud of this part of his heritage.

Nearly two thousand years later a new nation, our nation, was dedicated to the proposition that all men are created equal and that all have certain inalienable rights, and that among these are life, liberty and the pursuit of happiness. The rights the old Roman citizen claimed plus others were theoretically extended to all men equally who made up the body politic. Every state constitution of the American Union, as well as the Constitution of the Union itself carries an elaboration of these propositions. Rome ruled over millions who were merely subjects or even slaves. But Americans are all born citizens with a few exceptions. This citizenship is a part of our great American heritage. Do we value ours as St. Paul did his?

These thoughts raise an important question. What is back of our recent special interest in the American heritage? Our national organizations of educators and our state associations have made a special study project of it. I am informed that one great foundation allocated and spent fifteen million dollars for adult education on the meaning of the American heritage. Some organized groups have insisted that schools teach American history as an approach to this heritage. A case could be made that there is some confusion about the matter. What really is back of the recent attention to the American past? In answer to

this question one could say that different organizations and individuals have different objectives in mind.

There is one large group, for example, which I call the new antifederalists. You recall from your study of American history that the early antifederalist groups were made up mostly of little folk. They were the small farmer, the frontiersman, the artisan, and the debtor. They were prejudiced against big central government which was far away. They felt safer in the hands of their state and local governments. They eventually formed a political party.

On the other hand, the big shipper, the big merchant, the big trader--as some would say today, the "big mules"--wanted a strong national government, a "high mounted government," they said. They were eventually called federalists and also formed a political party. Each group, of course, had a right to form a political party.

I wonder if the historians have noted that those with largest economic interests have now become antifederalists. They have become the great agitators for states rights, as the early antifederalists were. They have their reasons which I shall not discuss in full. They look into our past to prove that the Founding Fathers were all states righters, and argue that we should go back to "constitutional" government. Organizations sponsoring this argument often put the word "constitutional" in the names of their organizations. Thus we have some very powerful groups who have a special interest in the American heritage.

Other groups honestly believe that a study of our democratic heritage is a good anti-thesis for Communism. And these people have some logic in their arguments. Patriotic attachment to and understanding of our basic tenets of democracy make a good defense against Communism or Fascism. There is little doubt that a thorough understanding of our original commitments to the principles of individual liberty offsets Communist influence. They are the very anti-thesis of both Communism and Fascism.

One writer of note thinks that two world wars and a great economic depression have given our people less confidence in the future. He thinks that many Americans do not welcome change with their earlier enthusiasm. There is, he thinks, a current tendency to trust the past rather than the future. Such an attitude has resulted in the cult of conformity and orthodoxy now sweeping the country. This trust in the past develops an intellectual interest in the American heritage when it is approached historically.

It is obvious then that all individuals and groups do not examine the past for the same purpose or see in it the same values.

There is still another group who examine American culture and its development. These are persons who are disturbed by recent attacks on our freedoms. Some have called it "McCarrism." Others call it a trend toward a native brand of Fascism. It is all, however, under the banner of Americanism. Huey Long once said that if any movement ever destroyed

democracy it would be found marching under the American flag and carrying the banner of democracy. Long ought to have known since he came nearest to being a political Fascist that this country has known.

I could assume that you know what I mean by attacks on our basic freedoms. I shall nevertheless give a partial description of the current scene using quoted statements from substantial American citizens.

A United States Senator puts it this way:

"There is a reign of terror in the land, and only a few voices are raised against it. There is an inquisition into the views of scholars, writers, actors, editors and journalists, but we do not know what to do about it. Oh, my friends, we must rally to defend not only the innocents unjustly accused, but the cause of freedom itself. Instead we have given license to traveling troupes of congressional inquisitors to pry into the lives, the morals, the thoughts, and the beliefs of scholars, teachers, writers, and ministers, to detect whether they may not have had, in the distant past, some unorthodox thought, or some wrong or non-conformist belief."

A state governor of great prominence describes it as follows:

"The Bill of Rights is besieged, ancient liberties infringed, reckless words uttered, vigilante groups are formed, suspicion, mistrust and fear stalk the land, and political partisanship raises strange and ugly heads, the security of secret files is violated, and the specter of a political police emerges."

The president of one of our largest universities puts the picture in these words:

"Education is impossible in many parts of the United States today because free inquiry and free discussion are impossible. . . the teacher of economics, history, or political science cannot teach. Even the teacher of literature must be careful. Didn't a member of Indiana's Textbook Commission call Robin Hood subversive?"

If any of you are inclined to say that all these outstanding Americans are exaggerating the picture and that we in Alabama have had nothing of this kind, just recall the notorious Law 888. But you say we escaped it; we killed it. Yes, we did, but very likely we did so because it exceeded in its import any limits reached elsewhere in the country, and was actually so extreme we could fight it. Had it been slightly milder it would have been disastrous because we might not have been able to resist it.

These descriptions will serve the purpose here, although there is now a great body of literature on this trek away from our original moorings. Time will not permit the citing of many specific instances of the violation of every section of the Bill of Rights in our U. S. Constitution as well as of state constitutions by both government officials and by private groups.

Neither is there time to go into a full discussion of the reasons for these developments. Elmer Davis, who had charge of war information during the war says frankly that certain powerful persons are using the fight against Communist Party as a "cover for attacks on liberalism and progressive reforms." This may be true, but if so, there is a more fundamental reason. It must be that the rank and file of our people are indifferent or ignorant or both about the heart of our heritage, that is our heritage of freedom. Felix Morley puts it frankly by saying:

"The majority, in all probability, the great majority of contemporary Americans are indifferent to their heritage."

In another place, however, he says an encouraging thing:

"On the other hand, native intelligence, even without academic support, has from the outset shown itself quick to understand the purpose of the Republic."

There are others who say we have permitted our people to become ignorant of this heart of their heritage. Some years ago Lyon Collyer, President of B. F. Goodrich Company, said in a speech:

"Not long ago a research center made a scientific survey among grown-ups in the United States to find out what they knew about the Bill of Rights, the cornerstone of the great structure of our freedoms. The survey was a saddening and an illuminating one, for it shows how far we are from a working understanding on the part of our people, of the true foundation of their rights and freedoms and responsibilities.

"Thirty-six percent said they had heard of it, but didn't know what it was.

"Twelve percent gave a confused and incorrect identification, such as Woman Suffrage or Prohibition.

"Twenty-one percent, only twenty-one percent of the men and women interviewed, had a reasonably accurate idea of what the Bill of Rights is."

There is therefore another group of people who are examining our heritage to seek out and clarify the origins and meanings of our heritage of freedom. They hope to use it not only to offset Communism, but also to offset and oppose the tendencies toward a native American brand of Fascism promoted by fascistoid minds under the name of saving the American way of life. There are many values in our heritage and much of it goes far back into the past. Milton, John Locke, John Stewart Mill can be listed as contributors. Some historians could find contributions on

back to St. Paul, to Socrates, and even to Amenhotep. The heart and core, as it comes down to us and as we have elaborated and implemented it, is the heritage of liberty, inclusive of the infinite worth of the individual. It is documented in the Freedom Train and exemplified from the branch-heads of America to the National Capital.

Why call the tenets of freedom the heart of our heritage? Actually the term American heritage is very inclusive. It really implies the whole of American culture. That is and has been quite varied. We have had handed down to us many customs, skills, and ideas. Our social inheritance includes folklore. It includes knowledge of farming older than the Land Grant Colleges. It includes hillbilly singing and fiddling. It carries along a native sense of humor, a native literature, and a number of character traits that can be designated as characteristically American.

Our heritage includes Thomas Jefferson and Ben Franklin, but also Alexander Hamilton and Fisher Ames and William Randolph Hearst, Gerald L. K. Smith and Joseph McCarthy. These are all authentic Americans. They may be puzzling spectacles, but they are our own, just as soda pop and chewing gum are our own.

The creative essence, the very heart of our heritage is the heritage of liberty. It is this part that must make us unique. It is this part that must be understood, nurtured and used. Many elements in our culture are common to most of Europe, even including Russia; it is our unique tradition, freedom, that sets us apart.

If you initiates are not more thoroughly dedicated to these objectives than you were four years ago, you have failed to achieve important commitments. The original architects of our freedom never assumed that they had completed the structure at all. They simply designed the foundations. Some of these architects envisioned a task for higher education in this country:

Higher education holds in trust the civil liberties of the people.

Higher education cherishes the spiritual values of the culture.

Higher education fosters the development of creative minds.

Some of them assumed that the task was a continuing one. Jefferson asserted that constitutions ought to be rewritten every twenty years or every generation. Early Americans were psychologically conditioned to a changing and unfinished society. Progress was almost a religion; always tomorrow would be better. All this was characteristically American. I think it still is, though some hesitate. They act as if the status quo is best. Our society has matured, they say. Democracy should not be further extended or implemented. Reform is a bad word. Some say we are not a democracy anyway, we are a republic which is quite different.

I have tried to point to the essential spirit of our heritage. I have invited you to consider the phases that give us the uniqueness we enjoy among the societies of the world. All of us have the responsibility as citizens and as members of

our various professions to nurture this essential spirit of our great heritage, to be aware of it. Those who teach in any way must teach the essential facts involved. I hesitate to say that we must protect our freedoms and liberties and our creativity. This seems to be what some want to do. They want to preserve our freedoms by bottling them up. We want to preserve them by using them. These are the minimum essentials of all future progress in America. Let us preserve these essentials by knowing them, by using them, and by teaching them.

Printed in Phi Kappa Phi Magazine

A BASIC AMERICAN CONCEPT

Editor, The Birmingham News:

I think we are going to be forced to go back and examine our history and find out in our generation more clearly perhaps than we see it today what democracy is, that is, what American democracy is."
NEA Report, 1937

This advice was given in a speech twenty-five years ago in New Orleans. The speaker was an educator who ranks high in the national educational arena. I pass it on as a suggestion to those who keep insisting that we find out first what communism is. We need to give our own people a better grasp of their own tenets. Such grasp would be our very best defense against communist ideology.

The historical approach is not the only way to study our tenets, but it is an exceedingly profitable and interesting method. It is a good way to get one's feet on the ground. I submit one small sample of what one finds when he examines our history. This sample helps clarify an expression in the Declaration of Independence: "All men are created equal." Discussions and arguments reveal that many have lost the meaning and significance that this expression had when it was first written. Jefferson did not pull this idea from thin air when he put in into the Declaration of Independence.

In 1776 a convention met in Richmond, Virginia, to formulate Virginia's first constitution. The initial step taken was to ask a special committee to draw up a Declaration of Rights. The task of this committee fell upon a famous Virginian, George Mason.

This declaration was to guide the makers of the constitution since the function of government was to protect inherent rights. The declaration was also to become a part of the new constitution for Virginia.

There were fourteen articles in the declaration, but only number one is presented here because it is pertinent to this clarification of Thomas Jefferson's phrase. As the date indicates, this document preceded the famous Declaration of Independence and this first article was in front of Jefferson as he wrote his historic Declaration in Philadelphia. Here is Mason's preamble and article number one.

A Declaration of Rights made by the Representatives of the good people of Virginia assembled in full and free convention, which rights do pertain to them and their posterity as a basis and foundation of government:

1. That all men are created equally free and independent, and have certain natural rights, of which they cannot, by any compact, deprive or divest their posterity; among which are the enjoyment of life and liberty, with the means of acquiring and possessing property, and pursuing and obtaining happiness and safety.

Every phrase and word in this is saturated with meaning and the people at large knew what the words meant. No one thought that the sage of Monticello or the master of Gunston Hall meant that every child had the same intelligence quotient or the same physical stamina. In fact, these expressions had been printed over and over again in the newspapers during this revolutionary period, and were in constant use in political meetings.

In those revolutionary days such a declaration was not regarded as something "academic" or abstract. This one was operational. A very few months later Jefferson and Mason were

promoting bills in the Virginia legislature abolishing the requirement that land holders must pass their holdings on to the oldest son in each generation. These bills became laws and headed off the establishment of an aristocracy in America. This article number one was echoed again ten years later in the U.S. Constitution, section nine, article one, which reads, "No title of nobility shall be granted by the United States, etc." The way was being cleared for an open society on this continent.

About this time Benjamin Franklin advised people in England that it would not be "advisable for a person to go thither (to America) who has no other quality to recommend him but his birth. In Europe it has indeed its value; but it is a commodity that cannot be carried to a worse market than that of America..."

The writings of later visitors to America from Europe reveal that the policy of cutting everybody in on American life released tremendous human motivation and made a great contrast between Europe and America. De Toqueville, the famous writer from France, commented in 1830 on this emphasis on equality and individual achievement in this country.

Amongst the novel objects that attracted my attention during my stay in the United States, nothing struck me more forcibly than the general equality of condition among the people. I readily discovered the prodigious influence which this primary fact exercises on the whole course of society; it gives peculiar direction to public opinion, and a peculiar tenor to the laws; it imparts new maxims to the governing authorities and peculiar habits of the governed.

Recently an analyst in a western university observed that "both equalitarianism and achievement are dominant values intimately articulated in existing institutional structures.

Though they manifest certain contradictory features, neither seems likely to cease playing a significant role." (S.M. Sipset, University of California)

Commitment to the proposition that "all men are created equally free and independent" has achieved powerful effects. It is basic Americanism. The remainder of Mason's document reveals thirteen other concepts. A society based on these fourteen tenets and others in terms of knowledge, conviction, and practice is the efficient antibiotic for communism, fascism, and nazism. For we must remember that communism is not the only cruel dictatorship the world has seen during the past thirty years. Two or more have actually used anti-communism as a spring board for power.

Let's teach the original concepts properly adjusted to an industrial society.

C. B. Smith

Troy, Alabama

Editor, Birmingham News
Birmingham, Alabama

Your editorial on Bible reading on August 6 would have been quite different in tone and logic had the Supreme Court been dealing with encroachments on freedom of the press. You would have been less ambiguous. Yet freedom of religion is also a part of the first amendment.

My purpose here is to support the rulings of the U.S. Supreme Court in this matter. As a citizen and a school man and a Methodist, I have always regarded sections 542, 543, and 544 of Title 52 a clear violation of the principle of separation of church and state and of religious freedom. Teachers have interpreted these sections as requiring a religious ceremony, and they have acted accordingly, as I did myself, compelling one-fifth of our population including over 20,000 teachers to engage in a religious freedom. We have compulsory attendance laws and high school boys and girls are required to attend school assemblies in the auditorium or home rooms. The fact that there is little objection does not change the issue.

You mention that "majority sentiment is known." I have two responses to this statement. First, since freedom of religion is protected in the Bill of Rights, it is not subject to majority rule, neither is freedom of the press, as you would promptly remind the government. My second response is to wonder how well our people grasp this and other tenets of our democracy these days.

The record shows that the original architects of our liberties meant to protect religious liberty by separating

church and state. Both Jefferson and Madison refused to proclaim national Thanksgiving days, asserting that this act would be contrary to the principle of separation. Both these men said and did a great deal about religious liberty. Neither would be shocked at what the Court has done. Look at the record.

Many organized religious groups support completely the Court's decision. Note the action of the United Presbyterians in their national assembly last May. This group of good people has actually gone far beyond the current decisions of the Court in the recommendations for separating church and state. Numbers of other Christian groups as well as the Jewish people are fully in accord with both recent decisions, and have so expressed themselves all over the country.

The Court has simply said "as you were" so far as Alabama is concerned. Until 1927 this state had no such drastic law. I recall no demand for it. In fact, I remember one rural school where only two children reported to school following the hanging of some nicely engraved Scripture on the schoolhouse wall. The Scripture was removed and all the children returned.

The state has no power whatever to promote religion, to require religious ceremonies, or to compel people to be religious. The above mentioned sections of Title 52 should not be enforced but repealed by the legislature.

Let us leave the actual teaching of religion to the home and the church.

C. B. Smith, President Emeritus
Troy State College, Troy, Alabama
August 7, 1963

SEEING JERUSALEM

C. B. Smith

Having crossed a bridge in the valley of Hinnon, sometimes called Gehenna, our party toiled up a steep hill approximately three hundred feet high to visit the tomb of King David and the House of the Last Supper.

When we finally arrived at the top of the elevation, the leader informed us that we were on Mount Zion, the area of the original City of David. The familiar story of David's capture of Jebus came to mind and how his men went up the gutter from the spring of Gihon. Samuel 5:6-9. From where we were at the moment, I had no conception of the location of this spring.

Geographic Orientation Helpful

Therefore, in spite of my working familiarity with the names, places, and events, I found myself groping for geographic orientation. I felt a need to know where I was in relation to other places I knew about in order to get the full meaning of what I was viewing. Where is Gethsemane? Where is the Mount of Olives from here? Where is the Kidron Brook across which David fled from Absolem?

Several years later I was fortunate enough to make a second visit to this historic city. Because of some better geographic preparation, I could now picture the Valley of Hinnom running south on the west boundary of the city and then turning eastward to join the Kidron Valley which bounds the city on the east. I

could now see David and his Court fleeing eastward across this brook. I could envision Jesus and his disciples walking from the House of the Last Supper over the Valley of Kidron eastward to the Mount of Olives.

My first experience points up the fact that in spite of professional guides, a visitor from afar may travel to Jerusalem and miss the full enjoyment of what he sees.

Carry Along Historic Imagination

Besides some background and adequate geographic orientation, a visitor must exercise his historic imagination. Only the hills and mountains and streams have remained there from Bible days, but I found that my imagination could reconstruct much. I once requested a special arrangement to go alone to an ancient Bible site. The official explained that there was nothing there but a pile of rocks. I answered that I wanted to see the rocks; my imagination would do the rest. Without some historic imagination one can experience disillusionment.

A knowledge of the historic material in the Old and New Testaments is essential to the operation of this historical imagination, although much history is associated with this area outside the Bible. One would think that adequate knowledge of the Biblical history could be taken for granted on the part of persons who want to see Jerusalem; but I have observed that is not true in many cases.

In this connection there is the standard joke of the American who was surprised that Dan and Beersheba were places.

He had always thought, he said, that they were man and wife like Sodom and Gomorrah.

Begin on the East and Work Westward

The largest number of historic places and shrines are clustered in the eastern part and on the eastern fringe of the older city. Tourists and other visitors can therefore see the town more economically and systematically by starting on the eastern fringe and working westward. In fact, the city began more than three thousand years ago because shepherds found what is now called the spring of Gihon under the hill of Ophel, presently the eastern part of the city. Jerusalem itself is situated on a high rock west of this spring and is built parallel with the Kidron Brook which runs from north to south on the east of the main town. The elevation is 2550 feet above sea level. The Valley of Hinnom bounds the old city on the west and then turns east and bounds the south, running into the Kidron just below the old town.

An item from II Samuel 15:23 illustrates the historicity, "And all the country wept with a loud voice, and all the people passed over; the king also himself passed over the Brook of Kidron, and all of the people passed over toward the way of the wilderness." This refers to the flight of David and his Court from Absalom's rebellion a little more than 1000 B.C. Many places of interest which tourists visit are located in this valley both east and west of the Brook itself. The Mount of Olives, Bethany, and Bethphage are east of the valley on the

hills; whereas the Garden of Gethsemane is down in the valley but east of the Kidron Brook. While in Jerusalem Jesus and his disciples walked back and forth across this brook and valley. On the last trip they came in, according to the accounts, from Bethany and went up on Mount Zion for the passover supper. To do this they had to cross Kidron from Bethany. After supper they went to the Mount of Olives and later to the Garden of Gethsemane. This journey took them east across Kidron again. And when Jesus was arrested later in the night he came over again to the house of Caiaphus, which was supposedly up the hill from the Brook and near where they had eaten their last supper a few hours before.

Old Testament records indicate that David took for himself a capital city on the elevation above this brook and valley. This Jebusite town has since been referred to as the City of David of Zion. II Samuel 5:7. Visitors are shown Mount Zion and the supposed tomb of David. A thousand years later the house of the Last Supper stood near and slightly to the northeast of the present tomb. Also, nearby was the house of the high priest on which now stands St. Peter's of-the-Crowing-Cock. The church commemorates St. Peter's triple denial of his master after which he hears the predicted crowing of the rooster.

From the roof of this St. Peter's the visitor looks to the south down into the Valley of Hinnom to view the traditional site of Judas Iscariot's suicide.

Other shrines and historical places are found throughout the Kidron and Hinnom Valleys. But the spring of Gihon and the

hill of Ophel are all that there is here associated with David and Solomon. The accounts tell of the purchase of an area extending north of the original Jebus by David from Ornam. The purchase included a threshing floor in the form of a large flat rock 58' x 51' to be used thereafter as an altar of sacrifice. II Samuel 24:18-25. The elevation where the rock is located is often referred to as Mount Moriah. Today the dome of the mosque of Omar hovers directly over this rock. The mosque occupies the center of the "temple area," which is perhaps the very core of all sites of historic interest in the eastern part of old Jerusalem.

Many legendary associations hinge upon this rock and Mount Moriah. The tradition that Abraham started to sacrifice his son Issac became attached to the rock, but after David's day Solomon built his temple near the rock. This first Jewish temple stood for four hundred years until destroyed by the Babylonians in 586 B.C. It was replaced after the exile with the temple of Zerubabel in 516 B.C. This second temple stood until replaced by the grander structure of Herod the Great, 20 B.C. This temple was the one Jesus and his disciples visited as one will note by the date of its construction. It was completely destroyed in 70 A.D. by the Romans.

Still another temple was built on the spot by the Romans, the temple of Jupiter, giving rise to the title "temple area" for this thirty-five acre tract. Herod enclosed the whole area by building a wall around it. A part of this wall remains today underneath the "Wailing Wall."

Other Scenes on the East

Just above Herod's gate which is north of the "temple area," is the pool of Bethsaida, and also in the same territory is General Gordon's Calvary. In the 1880's the English General Gordon identified an elevation near Jeremiah's grotto as Golgotha and a nearby tomb as the Holy Sepulchre. These historic places can be seen in the eastern side of the town.

By this time the tourist has covered the majority of shrines and historic spots. He can then move back a few blocks to the northwestern corner of the temple area and locate the site of the Praetorium or Pilot's seat and then follow the via Dolorosa toward the Church of the Holy Sepulchre.

There are other historic spots to the west such as Herod's palace site. There are many other things for the visitors to see; but to view shrines and holy places and sites where dramatic historic events transpired, one should begin on the east and work westward plowing northward and southward thoroughly as a farmer plows a field. Furthermore, the time and expense of such a tour justifies a great deal of study and preparation. On the other hand, the experience provokes long periods of immensely satisfying study and reading on the part of the traveler after he is at home again.

My plans are to view these scenes again next June--July. An invitation is hereby extended to Church School teachers, ministers, and church workers in general to accompany us.

NCATE AIDS PROFESSIONAL STANDARDS

By C. B. Smith

' If teaching continues to move toward becoming a full grown profession, those engaged in the work will furnish the power and the leadership for the movement. This assertion is based upon the common observation that other professions have moved to set their own standards. Although the general public is the beneficiary when a profession is improved, and has in general supported efforts of professionals, the initiative and leadership has been furnished by those in the profession.

The most significant step in the history of teacher education in America was taken July 1, 1954. It was on this date that the National Council for the Accreditation of Teacher Education went into operation. Teachers should know that this is the first effort to provide the opportunity for all teacher education in America to become accredited on a national basis. The success of this new venture in education will depend upon the intelligent, informed and strong support of the teachers of the nation.

It should be stated in view of the statements in the above paragraph that there have been organized efforts all along to achieve some sort of standards for programs for educating teachers. These past efforts have achieved worthy goals. Only a brief summary of those efforts can be given here. We all know that most teachers colleges as a first step have sought general

approval by what is called regional accrediting associations. Some years ago the teachers colleges of Alabama sought and were granted membership in the Southern Association of Colleges and Secondary Schools. This meant that they became recognized as standard four year colleges. No specific standards, however, were applied to teacher education as such. Only general excellences were considered in the evaluation for membership.

At the same time our teachers colleges in Alabama were achieving the status mentioned above, the American Association of Teachers Colleges was operating on a nation-wide basis, and the Alabama teachers colleges held membership. This Association was made up of a relatively small number of teachers colleges in the country. The organization was broadened in 1948 to take in other colleges engaged in training teachers, and then named The American Association of Colleges for Teacher Education. This new Association covered less than twenty-five per cent of colleges in our country engaged in educating teachers. It was nevertheless the only accrediting body until July 1, 1954, when the National Council for Accreditation of Teacher Education took over this function on a national basis.

So important does our professional leadership consider the function of this Council that a special effort is being made to inform the whole teaching profession and the lay public. A resolution was passed to that effect by the delegates to the meeting of the National Commission on Teacher Education and Professional Standards at its annual meeting in DeKalb, Illinois, June 29-July 2, 1955:

"Recognizing that the past decade has seen the profession launch and achieve a significant professional standards movement, we recommend that state and local professional organizations develop means for applying such standards through coordinated national, state, and local programs.

To achieve these ends we suggest that national TEPS and state TEPS or state parallel organizations promote vigorous support for the program of accreditation of teacher education by the National Council for Accreditation of Teacher Education through:

1. Commending colleges and universities that have achieved accreditation by the NCATE by sending letters to these institutions and through general publicity.
2. Encouraging other colleges and universities with good programs of teacher education to achieve NCATE accreditation.
3. Initiating a comprehensive program of interpretation on the values and procedures of national and state accreditation for teacher education with emphasis upon reaching all professional groups and the general public."

Because the interested teacher will want to know how this Council is made up, its organization is set out briefly here. The Council is made up of twenty-one members. Six of these are furnished by the American Association of Colleges for Teacher Education mentioned above. Three come from the Council of Chief State School Officers. This is an organization of state superintendents of education. Three come from the National Association of State Directors of Teacher Education and

Certification. Six come from the National Commission on Teacher Education and Professional Standards (NEA). Three come from the National School Boards Association. One can see that the Council is made up of persons who are vitally concerned with educating teachers and that it is heavily weighted with persons engaged in the schools.

The Council is described as "an independent, autonomous, voluntary accrediting body devoted exclusively to the evaluation and accreditation of teacher education programs." Its purpose can be indicated by brief excerpts from its constitution: "The purposes of this Council shall be the improvement of teacher education in the United States, through:

1. The formulation of policies, standards, and procedures for the accreditation of institutional programs of teacher education.
2. The accreditation of programs of teacher education and the annual publication of a list of institutions whose programs of teacher education are accredited by the Council.
3. The encouragement of constituent organizations and other groups in the performance of their respective roles in the improvement of teacher education."

The current list of institutions accredited by this Council (NACTE) is available, although it has been in operation a little over twelve months at this writing. The colleges in Alabama now on the approved list are: The State Teachers Colleges at Florence, Jacksonville, Troy, and Livingston; the College of

Education, University of Alabama; the Department of Education, Birmingham-Southern College, and the Department of Education, Howard College.

In the whole country 284 institutions have been approved by the NACTE. There are 1209 institutions in the country engaged in educating teachers. Of these 310 have no accreditation except permission from their own state department of education. It is possible that many of these are weak. Of the 1209 there are 885 which are accredited for general excellence as institutions but not specifically for teacher education by their appropriate regional associations. Many of these doubtless have good programs for educating teachers. These, of course, could get approval without difficulty, and should do so, and thereby add their influence to the improvement of programs in this country.

Although our state TEPS Commission has set up a number of goals for this year, one prime objective is to familiarize our teachers, administrators, and training institutions with the functions of the NACTE. This move on the part of the State Commission opens up opportunities for the local TEPS committees to cooperate in a very important undertaking. Last year Alabama had sixty-three local TEPS committees. Several became interested in promulgating information about NACTE. We shall probably have a larger number of local committees this year.

Of course all of us are aware that standardizing agencies are not the sole approach to improving the profession of teaching. They provide only one important moving force. There

are many other ways and they are being used. On the other hand no profession has reached high levels without working thus for higher standards.

The success of the NACTE will add dignity, prestige, and power to the teaching profession.

The Splendor of Israel

By Robert Payne

222 pages

New York: Harper and Row, \$6.50.

This book should accompany the sincere intelligent traveler to the Bible lands. Perusal of it would be a good preparation for visiting Israel and good follow-up reading after the traveler returns home. These assertions are based upon the assumption that a tourist interested in visiting Israel already has a minimum working knowledge of the Old and New Testaments.

Israel and all Palestine is a part of the cradle of civilization; it is rich in the drama of history. The author is superior in deepening the insight and raising the level of the traveler's appreciation of any historic site or area.

To prove this, visit Mount Zion in Jerusalem with him. Here was the original City of David and the traveler views the tomb of King David. The intelligent viewer will certainly ask if this is a truly historic place or only traditional. The author has gently taken care of this question already with an appreciative, easy to read account of how this cave became the tomb of David. The credulous are not shocked too much and the historian is satisfied.

As the reader moves along, he gathers other impressions incidentally. He gains a grasp of what the archeologists are doing and what they have already accomplished. He also envisions the great unfinished tasks of these scientists. We can look forward to many interesting discoveries yet to come, some of which will confirm our traditions and concepts and others will not.

The author is personally acquainted with the main leaders who have built the present day Israel and presents them well. He includes historic developments which preceded by a generation or two the actual setting aside of a land for the Hebrews.

This method of unobtrusively bringing forth the background of historic associations is used whether the author is presenting modern Nazareth, the Roman Capital Caesarea now being excavated, the ancient Philistine city of Askelon, the recently discovered Canaanite city of Hazor, or a natural feature such as Mount Tabor. He enriches all of them by revealing past splendors.

My own experience is an illustration of what this book could do for a traveler. I have driven the length of the plain of Sharon two different times without realizing that this beautiful plain was once a "vast woodland" inhabited by wild beasts as revealed by this author. He also tells us that the level land along the Sea of Galilee was once wooded and that there was a dense forest on top of shapely Mount Tabor. Many travelers to Israel ask, "Were there trees here in times past? What became of them?" The Old Testament gives the clear impression that there were trees everywhere as well as fierce wild animals.

The book has a number of full page photographs of persons, places, and things that add to the usefulness of the treatise. The maps in front and back are entirely adequate. The volume has a good index.

Any traveler planning to visit Israel will certainly be less casual in viewing historic towns, excavations, mountains, valleys, rivers, or plains. Three thousand years have endowed these features with a splendor now hidden except when brought forth by books of this kind.

C. B. Smith
Troy, Alabama

For Montgomery Advertiser

THE CRADLE OF CIVILIZATIONS FROM THE AIR
(From notes taken in flight)

C. B. Smith

My belated visit to Egypt and other near east countries has one overwhelming advantage. That advantage lies in the miracle of air travel. It was worth waiting for.

Here I am at 5 P.M. rising out of the airport at Cairo on a Constellation of the Middle Eastern Airlines. Rapidly, as the plane moves north and slightly east great expanses of this ancient land become visible. Below, the green farms spread out like an old fashioned scrap quilt, the same farms which were being watered by the Nile River six thousand years ago. At this distance up they are similar to an air view of the farms in our own country. These fields are not now dependent upon a natural annual overflow of the Nile, but profit from a regulated flow of that river controlled by the Aswan Dam. The people also look with pleasant expectancy to the completion of the "high dam" on the Nile. The soil is immensely rich and needs only water.

Within minutes I am able to see the marshes and approximate the Red Sea through which Moses and his followers escaped to the desert. Another few minutes brings us over modern Israel and Jordan, the ancient promised land which Moses eventually sought for his people. Scarcely visible through the haze are the Dead Sea, the land of Moab on its eastern shore, and the Judean Hills on its western shore. Mount Nebo is scarcely distinguishable from the general elevations around it, and from this height the

Jordan River cannot be spotted. I only know it is there between the hills. The haze prevents a clear view of Syria, an echo of the old Assyrian empire, and old Babylonia to the east can only be annexed by the imagination.

But the challenge is that from this height I am viewing in rapid order the geography of the cradle of civilization and of civilizations. All our inherited basic ideas of life and death, of philosophy, of religion, and of man's destiny emerged from the lands beneath this plane's swoop from Cairo to Beirut. The archeologists have confirmed much of what we already know in their systematic display of recent discoveries. And they have greatly extended our knowledge of these ancient lands and also have corrected some of our notions about things. It would take a medium-sized freight train to carry the gold leaf covered items from the tomb of King Tutankhamun. There is everything from finger rings to chariots, all covered in gold.

Even in this one recent archeological find, a dramatic religious reform and reaction is set forth as happening about 1300 B.C. King Aknaton, after Egypt was a very old and complex civilization, established the worship of one god, abolished the old priesthood, and tore down local gods. But his successor, whom we know as King Tut, re-established the old regime. Too many priests had lost their jobs. The ideas of the soul, a final resurrection, and judgment had been prevalent a very long time. It could not be swept away by kingly decree in one fell swoop. All this I contemplate as I swiftly take flight from the land of the sphinx.

We are headed for Lebanon. I recall as we ride some of my previous knowledge of this country. It was the land of the Phoenicians. They evolved the phonetic alphabet and taught it to the Greeks. They made paper from the plant papyrus and discovered the process of glass making. They were the ancient Caananites. Their chief cities were Tyre and Sidon. They had a great deal of cedar and cypress which made them rich. They made red dyes from a shellfish. A king of Tyre had much to do with certain Hebrew kings, David and Solomon, 1000 B.C. Paul was in the city one thousand years later. These recollections make me eager to see what the present inhabitants are doing with their heritage.

The haze hides Mount Hermon to the east, but the Lebanon Mountains are right below. We have already passed over Elijah's Mount Carmel and the old blood soaked but now beautiful Valley of Migiddo.

Out of the lands covered in less than two hours have come the Old Testament, the New Testament, the Koran, and loads of history, and all the basic ideas of human destiny. We have looked down upon the theatre of action of ancient Egyptians, Babylonians, Assyrians, Persians, Arabs, Jews, Romans, Greeks, Turks, Englishmen, Frenchmen, and Americans. The greatness of the past makes the present doings in these countries an anti-climax.

I am thankful I can view the great arena from a modern flying machine.

A LAYMAN VIEWS SITE OF DEAD SEA
SCROLL DISCOVERIES

High on my priority list of things and places to see while in Jordan was Kirbet Qumran, the center of the Dead Sea Scroll discoveries of 1947. We had expected to visit Qumran on Monday, June 18, on our way from Amman to Jerusalem, but because King Hussein was holding military maneuvers over and around the Dead Sea, we were not permitted to go as far as the Qumran territory; however, in the late afternoon we proceeded to Jerusalem over the Jericho road.

I immediately began my plans to return to the Dead Sea and Qumran later in the week when the military activities would be over; accordingly on Saturday, June 23, I went from Jerusalem back to Kirbet Qumran with a party of six people, arriving there at 10 A.M. The word Kirbet means "ruins" and refers to the excavated remains of the Essene center, the site used for study, worship and living on Qumran Creek, where the scrolls were written. The commune of the Essenes was located there between 100 B.C. and 70 A.D.

The last twelve miles of the trip were made over winding dirt roads through the desert, and the final four hundred yards by walking to the top of the promontory where the ruins are located.

The aim of these covenanters 2000 years ago was to settle in the wilderness to "prepare the way of the Lord," so the record says. In the choice of the location, they succeeded. A

few hundred yards to the east is the Dead Sea. To the west are the cave filled crags and cliffs where the wilderness of Judea begins, the wilderness, according to tradition, to which Jesus retired following his baptism. John the Baptist also emerged from the same wilderness. Recorded dates show that these Essenes were at this place during the lifetime of John the Baptist and of Jesus.

Despite 110 degree temperature, morning seemed the best time to study the excavations and view the caves across the dry gorge to the west. Low humidity made the heat endurable, but we were not brave enough to risk the climb to the caves a mile away.

As many people have done since 1947, I had already studied descriptions of this monastery and its surroundings and had delved into the meaning of these discoveries; thus it was very fascinating to walk around and inspect the excavated reservoirs, cisterns, and baptismal pools inside the walls. One could see the cement lined open channels which brought the water into the building from the outside, and to the pools, cisterns, and reservoirs inside the building. Other features of the building were easily identified: the scriptorium, where the writing was done; the storage rooms for food and other supplies; the kitchen; the dining room; the conference rooms and the library.

It was possible in imagination to see this community as it functioned 2000 years ago. The large cemetery between the site and the Dead Sea is easily discernible. Caves four and five,

where the most important manuscripts were found, are visible across the gorge to the west. The site of Engedi, where David cut off a strip of Saul's cloak, is visible down the shore of the Dead Sea to the south. If one should go straight west through the wilderness he would eventually strike the road between Bethlehem and Hebron. The immediate territory, however, meets completely the definition of wilderness as the term is used in the Bible.

The scrolls from Qumran are believed to be the greatest find ever made in the field of biblical archaeology, perhaps one of the greatest in any field. The scope of the find was quite large. Portions of six hundred manuscripts which have been identified are being studied by scholars in Jerusalem and Jordan and also by scholars of the Hebrew University, where I viewed some of the originals on June 24.

When all the complete manuscripts have been translated and studied and when pieces of many others have been fitted together and interpreted, their significance for biblical studies will be tremendous and in many ways revolutionary. Although portions of over one hundred scrolls of Old Testament books have appeared, most of the parts found are from non-biblical works which have been unknown heretofore, but which throw much light on the history of the Christian and Jewish religions.

These discoveries provide Hebrew biblical texts one thousand years older than any other texts now in the hands of Hebrew scholars. Some texts among the scrolls suggest religious thought which ante-dates standard Hebrew Canons of today.

Of even keener interest to scholars and laymen is the light thrown on the doctrines and organization of the early Christians. These Essenes at Qumran were a commune; consequently, they held everything in common. They expected the immediate coming of one or more messiahs, and they taught and practiced water baptism as a sign of repentance and a new life. The colony ate sacred meals together daily. These features among many others are so similar to characteristics of the early Christians in Jerusalem that direct or indirect influence of the Essenes at Qumran is almost certain.

A perusal of the Qumran Manual of Discipline, some of the Thanksgiving Psalms, and other translations followed by a review of the writings of John and of St. Paul will reveal astonishing similarities. One manuscript entitled "War Between the Sons of Light and the Sons of Darkness" reminds one of Revelation in the New Testament.

Several scholars are inclined to believe that John the Baptist for a time was a member of this same religious commune, although it is plain that he was not seeking recruits for Qumran. Those studying the scrolls point out that he held the same ideals and doctrines and displayed a similar spirit.

The impact of these discoveries already has greatly influenced the thinking of religious historians, but the scholars predict that an estimated twenty-five year period of study will reveal implications not presently deduced.

In view of all these considerations, I consider myself

fortunate to have had this opportunity to see this historic place. Persons who have curiosity about religious matters will await with keen interest the forthcoming interpretations of these manuscripts.

QUESTIONS FROM A CHURCH LAYMAN

Editor Birmingham News:

The questions raised here concern an act of the Alabama Legislature passed August 14, 1959, entitled "Protection of Certain Religious Charitable and Educational Trusts," usually referred to as the Dumas Act.

After studying this law and then later observing a case in court under the law, several questions occur to me. How can such a law be constitutional under Alabama's Constitution or the U. S. Constitution, if we still accept the principle of separation of church and state as set forth in these two documents?

Through the years many cases have been heard in our State and Federal Courts; some cases involved the ownership of property and some involved other issues. One of the first cases to reach the U. S. Court involving property was the precedent setting case of Watson vs. Jones, 1872. The Court held that the Federal Courts had no competency to adjudicate which of the two contesting factions represented the true church. The Court could go no further than to determine what is the highest ecclesiastical tribunal of the particular denomination. Having identified that tribunal, the courts are bound by that tribunal's decision as to which represents the true faith and will award the temporal assets to that faction. In the Watson vs. Jones litigation the property in dispute went to the parent church. Or to put it another way, the Court left the parent church's highest tribunal the task of awarding the temporal assets in dispute.

Another very clear-cut case was Kedroff Vs. St. Nicholas Cathedral in 1952. A New York State law turning the Cathedral over to the Russian Church in America was declared unconstitutional by the U.S. Supreme Court and the Cathedral remained in charge of the archbishop of North America who resided in Moscow. The property must, according to the decision, remain in the hands of the parent church whose head in this case resided in a foreign country.

Court Control Over Religious Opinion

One John Leland, a Baptist leader, in 1891 wrote, "The government has no more to do with religious opinions than it does with the principles of mathematics." The record of State and Federal Court decisions through the years have been accepting this generalization. The Dumas Act pretends to empower a State Court to decide when and how much religious opinion has changed through the years within a church and then decide whether or not the church is what it was originally. This is the very thing the court refused to do in the Watson Vs. Jones case referred to already. What court would say that the Roman Catholic Church is not the same after 1870 when papal infallibility was enunciated against considerable oppositions with that church? Or note the contrast between the very liberal social creed of Pope John XXIII and the opinions of Pope Pius X with a continuing church. Of course the Catholic Church is the same institution. The consensus of past court decisions on church and state is that "neither a State nor the United States

government may openly or secretly participate in the affairs of any religious organization." The Dumas Act has done this very thing in several ways. It impowers the state to require a "connectical" church to become in part a congregational church. Connectional Churches, such as the Methodist, Episcopal, and the Catholic, define in their church laws what a local congregation can do and what it cannot do. In congregational churches, such as Baptists, each congregation is a church. What authority can the state have to tell either type of church how the ecclesiastical powers shall be distributed?

Although the Baptist denomination is congregational, as to administration I would assume that local Baptist congregations have delegated some powers to their state conventions. If they have, what authority would the government of Alabama have to judge the correctness of such a delegation of power? When the state steps in and makes it lawful for a local congregation of a connectional church to withdraw by a specified vote of 65% and take the property with them, the government is participating in the affairs of a religious organization. The State is saying in effect, certain of your church laws are wrong; the state must correct them. The courts over a long period have denied the state this power, except in cases where ritualistic or ceremonial practices endangered the health, morals, or physical safety of the community.

It appears that a group of Church people sponsored and encouraged the passage of the Dumas Act. This is surprising and

unfortunate; these sponsors forgot their own heritage of religious freedom. They deliberately invited the state to interfere in religious affairs.

What a fine opportunity for a judge on the State level to display some courage and legal learning and declare the law unconstitutional.

July 7, 1966

C. B. Smith
Troy, Alabama

THE TEACHERS OF MY BOYHOOD

My first teachers in the country schools were men. The man who taught me to read is still living and resides in the small town of Iron City, Georgia, less than one hour's drive eastward from Dothan, Alabama. He is Mr. Taylor Drake. This teacher and I met just as the Spanish-American War was breaking out in the spring of 1898. Mr. Drake was the assistant teacher in what was actually a one room school with two teachers about a mile from Iron City. We called it the Corinth School because it was near a church by that name.

I began my alphabet with the senior teacher who soon turned me over to his assistant. For some reason I was a little afraid of the principal teacher, but had no such feeling for Mr. Drake. I recall distinctly the time he said to me at the end of my lesson period: "Tell your father that you need a Second Reader." I also remember that a few days later the teacher himself handed me a new Baldwin's Second Reader, published by the American Book Company. Evidently my father had requested Mr. Taylor to purchase the book for me and send him the bill.

As if it were yesterday, I remember walking back to my seat and opening up my new book. The first story began, "Once there was a little boy whose name was Robert." The title of the story was "The Talking Book." Although the word "once" was a small hurdle I found that I could read right along in my new book. Mr. Drake continued to call me up alone to "hear my reading lesson" just as he had previously when I carried up my

McGuffey's First Reader.

Perhaps I should explain that there were no grades in this school. Pupils were taught in ability groups, in pairs or individually, depending on their progress. There were no formal promotions at the end of the term. A new book in any subject might be needed at any time.

I Remember All My Teachers

My recollections of all my teachers throughout the years from the time I began school at seven to the time I withdrew at seventeen are very clear and distinct. With only two exceptions the schools I attended were similar to the one at Corinth. They were one room schools with an assistant part of the time. Although I can see now that some of them were superior to others, in no instance was there one I disliked. I shall point out some of these distinctions as I go along.

Corinth was my school for a second term during which time I moved into Baldwin's Third Reader. Because of illness in the family and a move to a new community I missed school entirely in the fall of 1900. Because of this my parents decided to patronize a one room private school after Christmas that year. The teacher was a young man, Mr. Will Brinson. The school house was a log structure with a fire place at one end and a black-board at the other.

My First Formal Punishment

Although I helped to mistreat this teacher, I like him, as I did all my teachers. An older boy persuaded all the pupils to

play an April Fool stunt after lunch on this April 1, 1901. My first response to the suggestion was highly negative but in our herd mindedness my brother and I readily joined in the departure from the school house and the stampede to the spring time woods. We all returned after awhile to the school house. Mr. Brinson was obviously heartbroken and puzzled. His mind was made up, however, that all should receive a switching. In fact, the girls, who had returned first had already received their punishment. I could see then and more plainly now that it went hard with him to punish some of us, and I was personally horrified; but the six light raps were soon over. Fifty years later on inquiry, I learned that this young man studied medicine but has long since died. He was evidently teaching the little school to make a few dollars for his medical schooling.

In the fall of this year, 1901, I attended at the age of ten my first graded school which had a principal and four or five teachers. My teacher, who handled the fourth grade, was Miss Flora Boyce. The school was in Donaldsonville, Georgia, and two miles from our farm. I was placed in the fourth grade because I brought along my Baldwin's Fourth Reader. Miss Boyce was my first woman teacher.

As in the case of others who taught me, I remember her with a friendly warmth. At this time our family was considering a move back to Alabama at the end of December, 1901. A decision was suddenly reached and we were sent to school one morning with instructions to get our books and return home immediately. I shyly passed this information on to Mr. Anderson, the principal,

and to my teacher. Miss Boyce called me and my two younger brothers up to her desk. In the presence of the other pupils she told us how sorry she was that we were leaving and then kissed each of us goodbye. The kindness of this teacher made a lasting impression on my mind.

Because of developments which I have no room to go into here, we had no schooling during 1902 in Alabama. I will add that the fall of 1902 found us in Georgia again, living within sight of Corinth, where I first began school. It is necessary, also, to explain that because of the death of my father in December, 1902, we returned to Alabama permanently where we lived with my maternal grandfather.

A significant fact to add here is that this grandfather was a staunch believer in schooling. He placed us in school immediately after Christmas in January, 1903. This country school was located on his homestead on land donated by him. My teacher was Mr. Columbus Dozier. He was very kind and permitted me to use the books I had, although some of them were not the same as those of the other children.

In the fall of 1903 Mr. Malcolm Hollis was our teacher at this same school. Mr. Hollis is among the three of my teachers still living. He was a local young man and taught me for two winter sessions with a two months summer school in between. By this time I was becoming very fond of school and my progress was conspicuous enough to draw the special attention of my teacher. Mr. Hollis did not neglect to tell my grandfather with much pride about my performance at school.

This man has followed my career throughout the years with great interest. Several years ago I had the pleasure of showing him around the Troy College, then more than fifty years after he taught me in 1903. He has recently become a neighbor of mine in Troy after all the sixty-one years since we first met. I invited him to my retirement banquet in April, 1961.

Next in order came Miss Mary Fulford, Miss Daisy Lowman, both of whom were kind and likeable. These were followed by a young single man, Mr. Grover C. Brown. By this time, 1906, I was fifteen years old. This teacher and I formed a friendship which lasted for many years. Mr. Brown resigned at Christmas and another teacher was not found for the remainder of the 1906-1907 session.

My Best School and My Best Teacher

After some family conferring my grandfather decided to arrange for me to attend the Brantley school five miles away. Because he had no money to pay board in town, a great uncle and aunt, two and one half miles from town, agreed to give me room and board for practically nothing. I walked the other two and one half miles to the Brantley School.

Several features of this particular school experience are worth noting. This was the second time in my school life I had attended a graded school or any school with more than one assistant for a part of the year, the Donaldsonville School being the first. In the next place, this was an excellent school. The school board had made a special effort and had

brought in as the principal a man with a great reputation as a school teacher, namely, George Thigpen. He had run schools at other small towns in the territory and always drew boarding students. These facts partly explain my grandfather's decision to send me to the Brantley School; his son, my uncle had gone to school to Thigpen earlier in Elba, Alabama, to qualify himself as a teacher. So I entered this school in January, 1907.

Space does not permit me to describe Mr. Thigpen's school in detail. He kept all the boys in his home room from the fifth grade up and a favorite lady assistant kept the girls in her room. This fact permitted me to see and hear Mr. Thigpen teach Latin, advanced arithmetic, geometry, and world history. He added to his own teaching load by organizing a beginning algebra class in the fifth grade. I was included. The students he taught were grown young men and women, including some in grade five. He was a master teacher; and obviously got great pleasure from his teaching.

The lady assistant, mentioned above, rates as the best teacher I ever had. She was Miss India McRae. She was one of two or three of my teachers who showed some evidence of having had special training to teach. Her fifth grade classes were advanced grammar, advanced arithmetic, and advanced physiology. Under her tutelage I moved off beautifully into the jaw breaking problems of advanced arithmetic. Her handling of decimal fractions was superb; I would teach them her way today. For the first time I moved with interest and success into advanced formal grammar. I should mention again that fifth graders were

middle and late teenagers.

One day Miss McRae chose to give us a comprehensive examination on the three subjects she taught. A day or two later two other boys and I were commended by Mr. Thigpen on our excellent marks on the three examinations. To me that was equal to an actor receiving an Oscar. But all this to me now is evidence of the excellent work of a superior teacher in 1907.

I mention another teacher of two months only. Miss Molly Rogers came to our country school the next summer, 1907, to finish out the term left by Mr. Grover Brown, already mentioned. Miss Molly was one more of my teachers who evidently had some formal training to teach. She knew how to teach the little ones and had them doing things I had never seen small children in the country schools do before. Children did well who had not succeeded before and they liked school.

This was the last school taught on my grandfather's homestead. The school was moved three miles away to Rock Hill in the fall of 1907. The trustees had trouble finding a teacher this year. Finally Mr. Mann Morgan, an old bachelor and a beginner, reluctantly accepted the place; reluctantly because he had only a third grade certificate.

I had just passed sixteen years of age and by this time was increasingly fond of school. Besides, I was beginning to have plans and ideas about my own future. Among other ambitions was a great eagerness for advanced schooling. The greatest help I received from Mr. Morgan was inspiration and encouragement. He thought very highly of my potentialities and revealed his

opinions to my grandfather who passed them on to me. This was extremely important to me, a sixteen year old trying to find himself. I should add that this teacher became a life long friend, and I kept up my contacts with him as long as he lived; and he lived to see me a college president.

My Last School in the Country

I attended only one more session at the Rock Hill School, the term of 1908-1909. Our main teacher was Miss Viola King of Luverne, Alabama. For a part of the year Miss King had as her assistant Miss Ruth Harper of the same town. As a youth in my late teens, I considered Miss Harper a very brilliant young woman. She is now Mrs. Reddock of Luverne and is one of the three of my elementary school teachers still living.

In July, 1909, I stood the state examination for a third grade teaching certificate and passed. I did my first teaching in 1909-1910, with Mr. Grover C. Brown, the former teacher mentioned above. I kept up my contacts with this teacher also and visited him after I came to Troy College in 1937.

Some General Observations

Not any of my teachers through the years described were learned people. A few held the "first grade certificate" to teach. This certificate indicated about the equivalent of high school graduation. Several held the third grade certificate which would now be about equivalent to a seventh grade education. The others held the second grade certificate.

But I hasten to supplement the above description. As I look back after all these years, I cannot recall a single display of gross, ignorance, or prejudice. These sane, mature people evidently knew their own limitations. As further schooling added to my knowledge, deepened my insights, and broadened my perspective, I was not made aware of much, if any, correction of the small knowledge we achieved. Although not learned people, they possessed none of the characteristics of the ignoramus. To me this is a remarkable tribute to these teachers. I remember all of them with appreciation and many of them with affection. Without them I could not have achieved much in life. In spite of their lack of great learning, they made educational history in our State as well as in other states.

Alabama School Journal

BRIDGING THE DITCH BETWEEN TEACHING THEORY AND PRACTICE

By Charles Bunyan Smith

All newly inducted soldiers are given "boot training"-- general instruction in over-all military procedures. Such training could be considered parallel to the general education received by the teacher, lawyer, or other professional in preparation for his chosen field.

Yet there are many situations in modern warfare which require selected men specifically trained for unusual tasks. "Demolition technique," "tactical survival," "individual skill in mountain and air, mobile operations in jungle and swamp" describe some of the skills necessary in "constantly changing situations and extremes of physical and mental stress."

In some situations the soldier operates alone as a commando. He may have to use bow and arrow rather than rifle in situations where sound would disrupt the undertaking. Consequently, he is trained to use bow and arrow. His tasks require equipment and training to face a great variety of situations.

Is Boot Training Enough?

The people of America have at last chosen education as the chief instrument in raising the standards of American life and strengthening the Nation among the nations of the earth. Appropriations by Congress reaching into billions of dollars for specified educational purposes is unprecedented. These funds supplemented by two appropriations reaching into billions to

fight poverty is overwhelming. Not only must there be an increasing supply of school personnel, estimated by some at 800,000 in four years, there must also be, paraphrasing the military, "practical field training of the highest standard in order to qualify selected" men and women for the jobs to be done. To pose the specific question: Are our conventional programs of teacher education adequate to meet the burgeoning demands ahead? Are they adequate even if the recommendations of the Task Force of TEPS made in 1961 were carried out in teacher education? This group was picturing "New Horizons for the Teaching Profession."

Special situations, such as those described by James B. Conant in Slum Schools, and current curriculum developments in general challenge the conventional teacher education programs.

The main burden of this piece is the challenge of desperate situations. Included are situations where efforts will be made to break the poverty cycle through education. Conant confesses that "in actual fact the difficulties are appalling." He says he is "convinced we are allowing social dynamite to accumulate in our large cities." In some slum neighborhoods over half the boys between 16 and 21 are out of school and out of work. "A continuation of this situation," says Conant, "is a menace to the social and political health of the large cities."

Before Conant wrote several large cities were moving to attack these crucial situations. The funds of some cities (of over 600,000) had been supplemented before 1957 by the Ford

Foundation and other sources. Examples would be Detroit, Milwaukee, and New York. The All Day neighborhood schools of New York is an example of extra-ordinary efforts to reach large disadvantaged groups. Educational leaders testify that to succeed in these undertakings they must use the "unusual teacher." It is this teacher I am calling the commando teacher.

A commando is defined as "a picked force of troops trained for a specific undertaking or an individual member of the force."

As a member of such a force the teacher is trained in "the application of unit techniques and expedients in the face of constantly changing situations and extremes of physical and mental stress," in military terminology. The standard fifteen hours of education and six hours of practice teaching, plus experience in a neat middle class school is not adequate.

Testimony Supports Contention

Many educators and laymen have lately warned that a good teacher somewhere is not necessarily a good teacher anywhere. Some are bold enough to say "teaching methods for middle class schools are no good in the slums." Others call attention to special problems presented by the "drop out," the "slow learner," the handicapped, the urban poor, the rural poor. Job Corps Centers under the anti-poverty program are already going and are exemplifying the need for the commando type teacher. The country is committing itself to teach the adult illiterates. It is retaining the unemployed, rescuing the adolescent drop out, and teaching pre-school children across the nation on a large

scale. For success all of these jobs require much more than ordinary insight and skill on the part of the teacher.

Behavioral Sciences

Some teacher education authorities believe teachers in conventional programs need to draw more heavily on the behavioral sciences in their preparation. As far back as 1929 John Dewey in his Kappa Delta Pi Lecture entitled "The Sources of a Science of Education" said:

"The increasing number of the insane neurotics is itself evidence of great failure and evil in our educational processes, parental and scholastic. . . Conventional and traditional methods, in instruction and discipline are constantly engaged in manufacturing morbid pictures and dislocations. A knowledge of social psychology in connection with psychiatry, both being used to interpret the processes of normal psychological activity, are indispensable to any rounded and scientific content for educational activity."

Educator M. W. Charters nearly thirty years ago insisted conventional courses in human behavior for teachers were pallid, thin, and inadequate. In his address at the New Orleans meeting of the National Education Association in 1937, he said:

"The approximate and equivalent of nothing is said in the texts about conflicts, complexes, inferiority, prestige, phantasies, maladjustment, ambitions, repressions, inhibitions, friendships, submission ascendancy, and scores of phrases of psychological experience which drive the child and influence his behavior with irresistible power."

This teacher of teachers goes on to say "the expanding wealth of data in the fields of clinical psychology and psychiatry are a completely closed door to teachers so far as teachers training institutions are concerned." A wealth of data

has been added to the fields Charters mentioned since 1937. Research in behavioral sciences is now heavily subsidized by some of the great foundations. Considerably more is known about human nature now than when John Dewey wrote the above indictment in 1929.

Challenging social situations have also multiplied. Coal miners, mountaineers, share croppers have gone by the millions to the cities. A hundred or more years ago these people would have gone to the frontier to take up land and become homesteaders. An abundance of land was the safety valve. Now it must be educational effort on an unprecedented scale. The social horizon has changed tremendously even during the past ten years.

' If theoretical insights are not adequate for the teacher in ordinary situations, as Charters says, then they are far from adequate for the teacher in areas where commando teams are necessary.

Stronger Apprenticeship Needed

Much attention has been devoted to laboratory experiences in recent years by TEPS and other groups, but we must go far beyond anything yet envisioned or practiced. Somewhere in the training program there must be arranged a rigorous period of internship in the "rugged mountainous terrain" where many teachers are to work. Not only should this apply to pre-service trainees but thousands of experienced teachers will volunteer for more training in order to acquire "individual skill" for "operations in jungle and swamp." A speaker at a Peabody College

graduation said there is a dangerous ditch between theory and practice. Many fall into it in their efforts to cross from theory to its application. A good grasp of theory is the first important step. Hard experience and practice in real situations under guidance must come next.

Will New Institutions Arise?

The challenge must and will be met, even if a new type of institution emerges. Some persons agree this may happen in the long future. Recent policies of higher institutions, to do a left handed job with teacher education, may invite a new line of special institutions. President Felix Robb of Peabody College hit the nail on the head in 1961 by saying:

"Teacher education is increasingly basic to the welfare of the United States. It is too crucial to be left solely in the hands of multipurpose institutions whose programs are so diverse that preparation of teachers receives minimal support or interest. As liberal arts colleges have repudiated their liberal and general education functions, as teachers colleges have abandoned their names and central purposes, and as most universities have relegated their colleges of education to the most subordinate level of priority among professional fields--the need is greater than ever for a national institution that gives its first order of concern of the teaching profession! Reported in Peabody Reflector, November-December, 1964.)

Dr. Robb's thinking is echoed in an article in the November 1965 Atlantic entitled, "The Meaning of a University," by Howard Munford Jones.

"There is nothing shameful about being an excellent teachers college or a good agricultural school," he said, "but the highest needs of the nation are in a sense betrayed when the teacher's colleges or the agricultural schools become a

pseudo-university granting a third-rate Ph.D."

It is not a wild idea that a new line of institution may emerge because of the "inertia of teacher training" at the university level and the routine indifferent manner in which the job is being done by colleges originally established to do this vital task. It was from a parallel situation that the early Normal Schools and the Land Grant Colleges emerged. The old universities did not regard natural sciences and technology intellectually respectable, and agriculture was beneath intellectual contempt. The nation had to have two new lines of higher institutions, one beginning in 1839 and the other in 1862.

Alabama School Journal
April 1, 1966

A LAST FRONTIERSMAN

Charles Bunyan Smith

A genuine frontiersman is distinguished by the skills and competencies that enable him to survive on the frontier with a minimum of dependence on older communities. He must rely upon himself; there can be little division of labor on the frontier. One historian said the pioneer must be "a jack of all trades."

Historians assert that the region east of the Mississippi River and west of the lower Chattahoochee River was the last frontier east of the Mississippi. Those familiar with the local history will agree that Southeast Alabama and West Florida retained many frontier characteristics on into the 20th Century, although most inhabitants were losing most of their frontier skills and habits by that time.

Many of the first migrants into Alabama were the sons of frontiersmen elsewhere; they represented families who had followed the frontier for several generations. Henry David Brunson represents this type of Alabama settler. His grandfather, David Brunson, a South Carolina pioneer, reached Clark County as early as 1815, very likely on his way to the new Louisiana Territory. He back-tracked to the Patsaliga valley near Rutledge in old Pike County as soon as the Indians were partially removed from that region.

Henry David Brunson retained and exemplified into the 20th Century these skills acquired on the late frontier already

mentioned. Born in 1848 in a region still largely unsettled and undeveloped, he lived through the first quarter of the 20th Century.

As his first grandson, I became acquainted with him when I was four, and then came to live with him from age 11 until I grew up. As I grew older, went to school and began to read our history, it dawned upon me that my grandfather exemplified nearly all the skills and many of the attitudes of his frontier forebearers.

I learned that he had built the house in which we lived, a log house with additions made of saw mill lumber. The logs were partly hewn to make them more attractive, and neatly put together. The sills, the blocks upon which the house rested, the joists or girders supporting the loft, all were hewn by him from large and small yellow pine logs with the broadaxe. And of course the boards covering the roof were homemade. He added the chimney, which was partly stick and dirt and partly brick, himself. He dug his own well, curbed it and from the heart of a pine log manufactured a neat windlass. The broadaxe was also used to square the large pine trees which he floated down the Patsaliga and Escambia Rivers to be sold in Pensacola.

As the years went by, I learned that this man in the early days was among the few who could sharpen the complicated patterns of the grist mill rock and that he could produce excellent meal and flour from corn and wheat on the water turned mill. He could successfully operate a grist mill.

His hogs and cows before my day were raised and fattened on the range and tended to be wild. He not only could corral and butcher these when necessary, but I learned that as a young man he was a great hunter and able to supplement the table fare from the abundance of deer, wild turkey, squirrel and other game. The squirrel was the smallest game he would shoot; he would not waste his ammunition on a single partridge or dove. He spoke of once owning a pack of speckled hounds with which he chased the coon and the opossum, which were often used for table fare; the wild cat and the fox were chased for sport.

Large vegetable gardens, orchards and many sorts of wild berries supplemented the diet. During my boyhood a large number of beehives furnished much of the needed sweets.

This last frontiersman could take seasoned hickory wood and make an axe handle, a hammer handle, a plow beam or single-tree. Using the splints of a white oak tree, he could weave a basket large or small. He could sharpen any tool in use and would not work with an unsharpened tool. He was called upon at times to sharpen the saws in the cotton gin. He sharpened his handsaw and his cross cut saw and re-set the saw teeth when necessary.

A grindstone was kept to put the edges on the club axe, the broadaxe, the footaxe, the drawing knife, the plane blade and even the garden hoe.

My grandfather did not build another log house during my time, but he continued to build frame houses during his middle years for other people. Often he was employed to finish off a house by adding only the brick chimney. He could also construct

a stick and dirt chimney when these were added to pioneer cabins.

I recall that he liked to plant trees. It was pointed out that six large water oaks at the homestead were brought from the swamp on his shoulders at one time as young sprouts. The log house was also surrounded by apple, pear, plum and peach trees, and a large grove of chestnut trees. I also saw him graft the apricot branch onto the stock of an ordinary plum and the apple onto the crab apple stock. This of course required considerable skill. Where he learned it I do not know.

It must be added that growing up in the backwoods did not produce in this case a crude backwoodsman. Although I never heard him mention attending school a single day, he was literate; in fact he was quite well read. He subscribed to a number of weekly papers; he wrote a fine brand of penmanship and occasionally contributed a piece to the paper. His spelling gave him no trouble. He served as justice of the peace for fifty years and appeared familiar with the State Code. Although not overly pious he knew the Old and New Testaments quite well, and liked to analyze the preacher's sermon. During my boyhood, however; he went to church very little.

Besides all this, he was alert to the politics of the state and county, although this was not unusual for frontier people. Independent in his views and rather well informed politically, he always voted. I can see now that his general political philosophy was populistic, again not unusual for a frontiersman.

The days of the coon skin cap were past before this last frontiersman came along. Such dress would not have suited him; he knew how to dress up on occasion and in his younger days often donned formal dress. Being tall and distinguished looking, he was frequently taken for a preacher among strangers.

During his later days it became obvious to me that his frontier habits of thinking and acting made him completely unsuited for the market place. Production for use had dominated most of his years. In fact, he appeared to be slightly prejudiced against the profit makers, regarding them as predatory.

In many ways he did adjust to the new century; he was a strong believer in public education. He was not personally or temperamentally suited to modern competitive business, but on the other hand was well equipped to survive on a moving frontier, as were his father and his grandfather.

Naturally many of his early contemporaries possessed some of these same skills, but when he passed on I can name none of his neighbors who could come near him in these competencies. He was a last frontiersman.

Alabama Sunday Magazine
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PUBLIC SCHOOLS MUST REMAIN SECULAR

C. B. Smith

In 1928 a teacher in the elementary schools of a county in the northern part of Alabama made out her monthly report to the County Superintendent of Schools. Besides the statistical part of this report, several questions required an answer of yes or no. One of these questions was: Has the Holy Bible been read daily? In answer the teacher wrote no.

Before the next month was ended, the County Superintendent and his Board received instructions to hold up the salary of this teacher. She had failed to comply with a law passed the year before requiring all teachers to read the Bible daily to the pupils. The law reads: "All schools in this state that are supported in whole or in part by public funds shall have once every school day readings from the Holy Bible." Sec. 542, Title 52 of Alabama School Code.

The next section 543 reads: "Teachers in making monthly reports shall show on the same that they have complied with the preceding sections, and superintendents of city schools in drawing public funds shall certify that each teacher under his supervision has complied with this and the preceding sections." A third section re-states the inability of the schools to draw funds if sections 542 and 543 are not obeyed.

The episode illustrates a trend in the nation beginning soon after World War I. The above mentioned law was enacted in Alabama in 1927. It is noteworthy that this was the first

instance of interference on the part of the State Attorney General in the curriculum affairs of the public schools of my State. It is my contention that in this particular area of the curriculum the State actually has no legal power whatever.

Sectarianism Removed in Late 1800's

As our public schools emerged and became important in the first third of the nineteenth century, it became obvious that sectarian influence inside the schools must be eliminated. Beginning as early as 1834 in Missouri, progress in this respect was gradual but it was achieved by the end of the century. The first step was to define non-sectarian as any doctrine or activity common to all protestant sects and then remove what was not common. If no protestant group objected to any such doctrine or activity it was considered non-sectarian and we find leaders and officials still using this definition today. Thomas Jefferson in the 18th Century and Roger Williams in the 17th would not have accepted this as the final test of non-sectarianism for it seemed to them that to include the common elements of Protestantism and to ignore Catholicism and non-Christian religions was most surely sectarianism.

New immigrations and the development of public schools forced broader conceptions of church and state separation in the schools. It is recorded that in Boston in 1858 a Catholic child was severely whipped when it refused to read a protestant Bible. It is reported about the same time that one hundred Catholic children were expelled from a school in the same city for

refusing to participate in religious exercises.¹ This seems ironic now since the Catholic leadership in this country has been almost unanimous in its condemnation of the last two U. S. Supreme Court decisions on separation of church and state. Horace Mann led the move to make public schools non-sectarian for the sake of the Roman Catholics.

States and cities responded to conflict in terms of the basic tenets of democracy by passing protective legislation. In 1869 the Cincinnati Board of Education forbade the reading of the Bible in the public schools of the city. The Supreme Court of Wisconsin ruled in 1890 that the compulsory reading of the Bible in the public schools was unconstitutional. In 1902, 1910, and 1915 the Supreme Courts of Nebraska, Illinois, and Louisiana respectively rendered similar decisions. By 1903 the number of states requiring Bible reading was cut down to ten; by 1913 only two remained. It could then be said that the secular school had at last been established in America. Although there were provincial pockets here and there in the country, children of every sect or of no sect at all might mingle as equals in the tax-supported schools.

World War I and Its Aftermath

Then came World War I and a post-war period characterized by a swing to authoritarianism. Although "back to normalcy" was the slogan, the swing was not to the normalcy and the freedom of

¹V. T. Thayer, Religion in Public Education." The Viking Press. New York, 1947, pp. 36-37.

1912. I recall the 1920's as the period of U. S. Attorney General Palmer's raids. I recall the re-birth of Fundamentalism in the churches and the passage and attempted passage of laws against the teaching of certain scientific theories in the public schools. I lived through the Scopes trial in Tennessee and the reign of the Ku Klux Klan in my own state. Only a strong, intelligent school board protected me as Superintendent of Schools from many interferences by reactionary forces such as these. For example, one parent requested by phone that the sixth grade teacher stop reading to the children the Story of Mankind by H. Van Loon. The story covered primitive man in a manner that did not conform to Genesis; the story in fact suggested evolution as truth, said the objecting parent. Thus was freedom to teach and learn threatened and thus did it dwindle during that decade. Democracy in education had slipped back.

Out of these conditions came required Bible reading and prayer in the schools. Some cities allowed certain churches to come into the schools to teach religion or the Bible at the expense of the churches. From this period came the issues we now face in the courts.

Some Unacceptable Postulates

Several premises have been used since World War I to justify the re-introduction of sectarianism into the public schools and, without doubt, they have been accepted by some laymen. Bible reading must be brought back to counteract

advancing secularism, they say. The moral life in America must have the underpinning of religion; the nation was founded on the Christian religion and the public school is the only place where all the children can be reached for religious education, they suggest. These arguments will be challenged in the paragraphs that follow.

The Secular Menace

The argument that religion must be introduced into the schools again to offset growing secularism is fairly new. Although it was originally a typical argument of clericalism, protestant leaders began to advance it not over two decades ago. "Desolation of much of the Christian world is under the shadow created by secularism. I am bound to lay on the doorstep of our educational system prime responsibility for the decline of religion and the steady advance of secularism, another name for atheism in American Society," said Charles C. Morrison, Editor of Christian Century, in an address at Kansas City, November 9, 1940.²

This argument, though currently much in vogue, is not unanimously accepted today by either laymen or the clergy. Many accept the idea, as American history reveals, that our founding fathers meant to set up a secular government; they took for granted a secular society, a secular economic system, a free pursuit of secular truth. In fact the whole movement of the Enlightenment inclusive of democracy was a rebellion against and

²C. L. Hay: "The Blind Spot in American Public Education," p. 28, The MacMillan Company, New York, 1950.

a desire for freedom from a monolithic church. Because of the relative weakness of the remnants of feudalism on this continent in 1790 our founders were able to go farther in these secular advances than were the leaders in the nations of Europe.

"The present crisis in American culture at the point of religious training could be attributed directly to the shameful, ignorant, indolent and immoral conduct of the American protestant churches for neglecting an inescapable duty," said Dr. Joseph Dawson, a leading Baptist minister and author in a speech in Baltimore in 1952.

"The public schools are correctly called 'secular' in the same sense our government is called secular," he added. "It is not synonymous with humanism or materialism. It is a perfectly honorable word used to signify public civil activities which are removed from sectarian participation and control. To damn our governmental and public school systems with the word and stigmatize them as 'godless' is nothing short of immoral. To the churches I say stop shirking duty and passing the buck."

The late Methodist Bishop Oxnam is another who demurs on the menace of secularism. He warns that if secularism is a slogan to be shouted without thought and without knowledge of objectives, "then secularism may become a smoke-screen term behind which clericalism maneuvers in its struggle for power."³

The immediate past and still continuing crusade against secularism has also provoked even more profound responses from scholars in the field of religion.

³Bishop G. Bromley Oxnam, "Secularism: Its Consequences." The Churchman, March 1, 1952, p. 7.

"Secularism has become a rallying cry for religious forces, much as paganism was in the early Christian Church, or 'the infidel' in the Middle Ages," writes Edwin E. Aubrey, Professor of religious thought, University of Pennsylvania, and, like Joseph Dawson, he adds that "frequently the use of the epithet becomes a substitute for doing one's duty in a humble and constructive fashion."⁴

Moral Life Impossible Without Religion

There is a percentage of religious leadership and a larger percentage of laymen who tend to regard religion as the only source of morality and who think that since there is now a decline in morals, religion is declining.

A large number of people who think on the issues disagree with this assumption. Many churchmen as well as non-churchmen deny that the official church is the only source of spiritual values and point out that many strictly secular movements embody spiritual values. Some point out that religion has drawn into its content much material from what was secular--Greek philosophy, art and architecture, church organization, law. I have noticed that the findings of modern psychiatry are now in study courses of some church groups. Moreover, at least two great secular movements contributing to modern life originated entirely outside the church and in fact were opposed by the official church: modern medicine and modern democracy.

⁴Edwin E. Aubrey: "Secularism A Myth," Harper & Brothers, New York, 1954.

"When the achievements of human society are belittled on the grounds that they are not explicitly related to a theologically formulated faith in God," writes Aubrey, "this not only confuses the issue but presupposes pride which abrogates to itself all the wisdom about what is best for humanity."⁵

This same writer points out that laymen have protested the assumption that the Christian message has a monopoly on the knowledge of the good.

An example of a specific protest is recorded in The Churchman of March 15, 1951. The late John D. Rockefeller, Jr., is quoted in an address as follows: "Millions of men and women are exemplifying in their daily lives in the most commonplace manner, unselfishness, generosity, loyalty, self-sacrifice, and other characteristics and qualities which command the admiration of the world. Yet many of them have no church affiliations; their's is fundamentally a religion of deeds, not of creeds, expressed in life, not words."⁶

In our pluralistic society, we have many formal groups who protest the doctrine of the moral helplessness of men. Among these are the organized proponents of humanism and of naturalism. To these people man is inherently capable of civilization; he is infinitely improvable. Included here would be the psychologist of the learning process, the sociologist, many leading philosophers of education, and the psychiatrist. For years now there

⁵Ibid.

⁶Edna Riley, "The Secular Menace." The Churchman, March 15, 1951, p. 14.

has been developing a science of human nature. It is known that the behavioral sciences have been noticed and in part utilized by the churches, just as churches have utilized other secular developments through the centuries. Indeed, organized religions and theologies do not have a monopoly on theories of human nature or on truths about human behavior.

It must be added, however, in justice to hundreds of churchmen, that they claim no such monopoly. Many of them exalt the innate, potential nobleness of man despite his sinfulness. They commend his humanitarian and scientific achievements.

The Constant Misuse of History

The arguments condemning the U. S. Supreme Court decisions on separation of church and state frequently make use of inaccurate American history. There is always an exaggeration of the religiosity of our progenitors; there is the frequent assertion that our government was founded on the Christian religion and that America is a Christian nation; and there is an exaggeration of the piety of the founding fathers.

Scarcely any of this actually squares with historic fact. If actual church membership is an indication, the level of piety was very low in the early days of our nation. Recent authoritative figures on church membership are as follows: 1776, 5% of the population; 1800, 7%; 1830, 13%; 1850, 15.5%; 1890, 22.5%; 1900, 36%. The figure reached 50% in 1926 and has gone up rapidly, reaching nearly 70% in 1960.⁷

⁷Franklin Littell, "From State Church to Pluralism."

A point of personal interest to me in these figures is that when I was born, only about twenty-two persons out of a hundred in the United States belonged to any church. My own recollection of my home community confirms this figure. Although there was in the community a small devout core, a large percentage of good citizens did not belong, even though they attended church occasionally for social reasons.

In commenting on these early conditions, Dr. Franklin Littell has this to say: "This image (that America was a Christian nation) has persisted to the present day in spite of ample statistical evidence that established protestant churches by no means commanded the loyalty or willing support of the vast majority of the population. In fact, however, the new nation was a heathen nation--one of the most needy mission fields in the world."⁸ He goes ahead to say that the great majority of American church members now are first or second generation Christians. The field was wide open from colonial days forward to the present day. The wisdom of separation of church and state has been proved, but some misconceptions about our religious history are also being corrected.

Nation Not Founded on Christian Religion

Many laymen have been indoctrinated with the idea that our government was founded on the Christian religion; that we posed from the beginning as a Christian nation. There is nothing in

⁸Ibid. Doubleday & Company, New York, 1962.

the record to indicate that the members of the Convention had any such aim. Madison's notes on the Convention and other information as to what went on do not reveal that these delegates were trying to set up a nation based on any religion. And there is nothing in the Constitution itself or in the arguments for its adoption that point toward such an objective on the part of the founding fathers at the Constitutional Convention.

It should be granted, of course, that there was no majority attachment to any other religion at the time of our nation's creation; the argument is that there was no conscious effort to found it on the Christian religion. It was a consciously secular undertaking.

This point is made clearer by at least one important official statement six years after the nation was constituted. In a treaty negotiated with Tripoli in 1796 this assertion is included:

"As the government of the United States is not in any sense founded on the Christian religion--as it has in itself no character of enmity against the laws, religion or tranquility of Musselmen--it is declared by the parties, that no pretext arising from religious opinions shall ever produce an interruption of the harmony existing between the two nations."⁹ George Washington signed this treaty; and inasmuch as the Constitution states that treaties have the force of the Supreme Law of the Land, this statement is as much a principle of

⁹Quoted in Freeman Butts' "The Separation of Church and State in the American Tradition," The Beacon Press, Boston, 1950.

Constitutional law as if it were contained in the Constitution itself. Our country is not officially a Christian nation nor was it deliberately founded on Christian doctrine. This does not mean of course that there are not many concepts and principles common to American democracy and the Judeo-Christian tradition, such as the infinite worth of each individual and the concept of equality.

The Necessary Stance of Public Schools

The question should be asked at this point: What premises determine the stand of the public school in our pluralistic society under the constitutionally defined separation of church and state? The main ones will be set forth next as a conclusion to these arguments.

The public school accepts its share of the task of developing moral and spiritual values in youth. Every formal public affirmation from Horace Mann's first report in 1837 to the latest report of the Educational Policies Commission has included this educational aim. Although neutral on religious dogma and doctrine, the schools are not neutral on the basic values of our society; these form the very core of their program.

As a second premise, the teacher must assume that attitudes, behavior, skills and competencies are learned. What we refer to as social values and ideals are learned. This is another way of saying that excellence of character is learned. Moral and ethical behavior is learned. Criminal and delinquent

behavior is also an outcome of the learning process. The teacher cannot assume that there are miraculous ways of transforming personality outside the laws of learning and the inherent capacities of human individuals. The school must assume all these things without being anti-religious and must work accordingly.

The public school and the college must also be free to pursue empirical truth wherever it leads. Jefferson's ideal for his university was that within its walls anything could be freely studied in which the minds of men could be interested. There should be no thus-far-and-no-farther edict from an authoritarian church of pro-sectarian government.

This point was the main burden of Justice Jackson's concurring opinion in the *McCollum* case.¹⁰ The Justice agreed that the Court can at all times prohibit teaching of creed and catechism and ceremonial and can forbid outright proselyting in the public schools; but he doubted if it is desirable to "cast out of secular education all that some people may reasonably regard as religious instruction." The Justice is correct because there is scarcely any subject taught in the public schools that does not somewhere cut across the beliefs of some one or more of our 256 religious denominations. Such subjects as history, geography, biology, botany, astronomy, meteorology, sociology, psychology, physiology, and hygiene all somewhere contradict some sect's dogma or cosmology. As Justice Jackson said in this same connection: "If we are going to eliminate

¹⁰*McCollum vs. Board of Education*, 333 U.S., 203, 210-211, (1948).

everything objectionable to any of these warring sects or inconsistent with any of their doctrines, we will leave public education in shreds."

Many teachers know what some of this means from experience. For example, a group of parents appeared one morning to pray for a teacher who had been teaching sixth grade children about prehistoric animals that roamed the earth hundreds of millions of years ago, but are not here now. The religious cosmology of these parents pictured a universe only about six thousand years old. The school must trim its teaching to fit. The earth, according to Genesis, they claimed, is not millions of years old.

Another city school system in Alabama permitted the churches to employ a full time teacher of religion for the schools. A fourth grade boy pointed out a conflict between the story of primitive man as depicted in his supplementary reader and the exposition of the creation story by the teacher of religion. The regular fourth grade teacher had the problem of resolving the conflict.

And it is not only in fields of science and history that cause for complaint might arise. Can students in high school and college be brought face to face with the great ideas of literature without cutting across sectarian authority? Literature, music, and art are intellectually worthless without the great idea involved.

When one considers the insidiousness of the sectarian approach, one knows that the public schools must be kept secular

and nonauthoritarian in approach, using methods based on induction and experience. The schools must avoid responsibility for religious dogma and must be protected in their freedom to pursue empirical truth entirely without hindrance from the vested interests of dogmatic religion.

On the other hand, organized religion must be free to propagate its various beliefs with the full protection but not the support of government. Complete religious freedom was the aim of the First Amendment to our Constitution. Church and State must be completely separate in education, and the school itself must be kept secular in accordance with this basic American tenet. Compulsory Bible reading and religious ceremonies in classrooms and in required assemblies are contrary to this important principle of separation.

The recent Supreme Court decision concerning prayer and Bible reading in the classroom is in every way consistent with the democratic ideal as we know it historically and constitutionally. The ruling should be neither misconstrued nor misinterpreted nor should it be deliberately distorted and undermined for either religious or political reasons.

Journal of Educational Supervision

MY BALDWIN'S READERS

Charles Bunyan Smith

Many people have written and said many good things about the McGuffey Readers. Some believe these famous books exercised a positive influence over the minds and hearts of those who studied their contents. So far as I am aware no research has been done to ascertain the actual influence of the McGuffey Readers. It is safe to assume, however, that these old time readers did much to build up, not only literacy, but literary appreciation in a frontier society. Besides new compositions these books carried scores of choice selections from English and American authors which country people would never have received through other channels.

Although I am familiar with the McGuffey series of Readers, these books were leaving the schools as I was entering; I had only the McGuffey First Reader. From that stage onward my literary tastes were developed on Baldwin's Readers by James Baldwin. These Readers were copyrighted in 1897; my Second Reader was handed me in 1899 in a rural school in Georgia; these books were never adopted in Alabama.

My testimony today is that my use of these Readers left me with certain life long tastes and preferences. Such an effect was not only the product of the excellent material within the books, but, because having few books to read, I read them over and over again at home as well as at school. We had only one

reader at school and of course there were no libraries. Many impressions were pleasant and permanent; but I acquired a positive appreciation for early American history and for early English history and literature.

For the sake of illustration I am citing selections from American and English history which I read in these books a great many times. "Going East by Sailing West" was the story of the discovery of America by Columbus. There were two stories of George Washington. One story told that Washington as a young man decided to become a sailor and actually signed up. At the last moment he declined because his widowed mother did not want him to go to sea. I wondered if the Revolution was saved by this crucial decision of the future father of his country. In another story Washington deeply embarrassed a corporal in the Revolutionary Army. Walking through the camp one cold morning the general observed a small group of men straining to hoist the top log to its place on the breastworks. The corporal was helping only by shouting to his men. The tall general stepped up and furnished the last few pounds necessary to slip the log into place. The petty officer on being asked why he did not give a helping hand to his men replied, "I am the Corporal." Lifting his overcoat to reveal his uniform the tall stranger replied, "and I am the General."

There was "The Ride of Paul Revere" in the third reader and also a thrilling story of General Israel Putnam; a picture showed General Putnam leaving his team in the field and rushing to join the minutemen.

In the fourth reader was a dramatic account of the adoption of the Declaration of Independence ending with a very fine poem about the ringing of the liberty bell. A picture of the Congress signing the Declaration accompanied this story. The second reader also carried the story in very exciting prose as "A Day to be Remembered" with a picture of the State House in Philadelphia. All these stories were sufficient to reveal to me the meaning of the Revolutionary War; it was clear that we had fought England for our independence.

Other poems and stories presented early America. "The Story of a Whistle" introduced Benjamin Franklin as a boy learning a life long lesson by paying too much for a whistle and learning about it too late; and there was "Daniel Webster's First Speech" in which he defended successfully a woodchuck caught in a neighbor's garden. De Soto was presented in "Searching for Gold and Finding a River." The third reader had the story of Pocahontas and Captain John Smith. Perspective was gained by reading about "Fulton's First Steamboat." Daniel Boone was not left out. "The Concord Hymn" by Emerson came in the fifth; and another, "The Uprising" depicted a preacher throwing off his pulpit vestments with a great flourish at the end of his sermon to reveal a soldier's uniform. All this history was distributed through the readers; it achieved its aim thoroughly.

These stories, of course, were not chronologically arranged; and yet I somehow was completely aware that Columbus preceded Captain John Smith and Pocahontas; and that the latter preceded

George Washington on the time schedule. As a teacher, therefore, I have believed for a long time that dramatic and very human presentations of history are far more important than a chronological summary for children under twelve. My first experience with a history text was in a little summer school in 1903. I was then twelve; my response was very negative at first, although, as indicated, I reveled in the history presented in the readers.

Early English stories were found all through the readers, but not a disproportionate number. A piece that I read many times with considerable emotional response was entitled "How Duke William Made Himself King." This was, of course, the story of the Battle of Hastings in 1066. My sympathies rested so strongly with the English King Harold that I suffered with him every time I read the story. I learned years afterwards that the story was actually a chapter from Charles Dickens' "A Child's History of England." Evidently Dickens knew how to write history for children. I read the account avidly at the age of ten.

Another story with English connections touched me very much. This was "The English Slave Boys in Rome." As a good and kind priest was walking through the market place in Rome, he stopped to see some men, women, and children who had been brought from a distant land to be sold as slaves. "Among them were some beautiful boys with fair skins and long fair hair." On inquiry he found that they were heathens from the island of Britain. He asked the name of their nation. "They are Angles," he was told, for that was the old form of the word English. "Angles!" cried

Gregory. "They have the faces of angels and they ought to be made fellow heirs of the angels of heavens." So the story began; but it had deep and permanent significance to me. A large number of my own family and relatives were decidedly blonde; and so were many other acquaintances. The story naturally raised questions that actually involved me; I began to see how I came personally into the historical picture of the races of men.

Other stories descriptive of England at different times were "The Stage Coach" taken from the classic "Tom Brown's School Days" by Thomas Hughes; and "Christmas at the Cratchets," a selection from "A Christmas Carol" by Charles Dickens. There was another story of Anglo-Saxon days in England entitled "The Two Offas." This was selected from Edward A. Freeman's Old English History. The first prince by the name of Offa was dumb but could see and hear. When it appeared that he would not succeed to the kingship of the Angles because of this affliction his speech was miraculously restored and he won his throne. Later another son of a king of the Angles was lame, blind, and deaf. He was also healed at the last moment and assumed the kingship and took the name Offa. Of course these accounts are legendary but my point here is that I read the stories over and over for years and acquired a lasting appreciation of the olden days among our ancestors in the British Isles.

As already indicated, I feel sure now that not only my reading today but my motivation in travel at home and abroad are positively influenced by impressions gained from Baldwin's

Readers. I continue to visit, with great satisfaction, spots where early American history was made: Boston, Lexington, Concord, Bunker Hill, Jamestown, and all the other sites. Two trips to the British Isles have not been enough. Much of my present behavior, therefore, is influenced by early education, by what I read long ago.

These readers were not over burdened with historical material; they were balanced. There were well selected poems; but I responded with only moderate appreciation to those. The selections from mythology were fascinating and served a useful purpose when I came to study advanced literature. There were many stories of birds, animals, bees, trees, and ships, all of which left pleasant appreciations but I have picked the two main impressions which have plainly influenced my feelings and behavior through the years.

My experience with the Baldwin's Readers gives some support to the philosophy that a people's literature may go far to make a people what they are. Homer's influence on the ancient Greeks and the Old Testament on the ancient Hebrews are often cited as examples. Doubtless the proper use of our literary heritage is a great responsibility resting upon the schools of the present day.

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THE STATE COURSE OF STUDY, THE FOUNDATIONS
OF EDUCATION, AND TEACHER EDUCATION

by

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The Alabama Course of Study implies that teachers are or should be oriented in the unique and basic knowledge underlying educational practice.

Let us examine some of the text of the Manual. Chapter I consisting of a point of view statement and a discussion on the Nature of Society is drawn almost entirely from sociology. The statements of facts, nearly all the concepts and generalizations come from that same field. Culture is defined and American Culture briefly described. The relation to human behavior is pointed out, and hence its relation to education. "There can be no all embracing educational philosophy, policy or program suited to all cultures and all ages." (Page 5.) No such statement would have been written at all even as late as 1900 because the field of sociology was not sufficiently developed at that time to make a contribution to educational philosophy.

Sociological concepts also run by implication through Part II, Chapter II of the Manual. "The community educates people," (Page 45.) is now a basic concept in the philosophy of education and comes from sociology. The sociological philosophy of education causes us to view the community in this way. Are teachers in general sufficiently trained in sociology to get the full meaning of this concept and its implication for practice?

Is teacher training yet fully aware that there is an educational sociology as well as an educational psychology? The latter is always required as a part of training; the former is not. Teacher education should take account of the basic importance of sociology.

In Part III, Chapter III, pages 79-80, the material is drawn from the field of biology and the subordinate subjects of physiology and nutrition. The heading is "Growth and Development." The importance of physical development of the child is shown first. As one reads this material he wonders how much of this crucial knowledge the teacher acquired from his work in science and in health and physical education. One would like to ask also to what extent the content of college courses prepared the teacher for getting the full meaning of these statements for practical purposes. Scarcely any one discovery, for example, meant more to children than the discovery of vitamins. It is rivaled only by the knowledge developed concerning the endocrine glands. These discoveries have saved bodies and minds of children by the tens of thousands. Can we assume that teachers are conversant with these matters as well as with other matters lying behind the statements on the physical growth of children as set forth for their guidance in this Manual?

From page 89 to page 120, facts, generalizations, principles are drawn systematically from sociology, social psychology and psychology, as these are needed to summarize a philosophy.

Other citations could be made but the above must suffice for the purpose in mind here. For thirty years different

philosophers have been pointing out the significance of this developing body of knowledge for the professional education of teachers. As early as 1929 John Dewey asked and partially answered the question: What are the sources of a science of education? Along with other contributors to this line of thought he makes the point that education has no subject matter distinctly earmarked as the content of educational science and then he lists several fields as sources. He gives psychology and sociology the privileged positions and includes the biological sciences and psychiatry. In his comments Dewey includes educational practices as a source because these furnish the subject matter which form the problems of inquiry for a science of education.

Many others have stressed the importance of going to these sources for foundational concepts of education.

In 1937 when the National Education Association met in New Orleans Dr. W. W. Charters read a paper giving the implications of a science of education for the teacher. The title of his paper was "Education Neglects its Fundamental Bases." A quotation from his talk will reveal the tenor of the Charters argument.

"There is available today a huge body of materials in contributory fields which can be easily assembled for the required use of teachers, and without this knowledge teachers are less well-equipped than nurses in the medical profession. They cannot, by any stretch of the imagination compare with a doctor in spite of the fact that human psychology is more complicated

and needs more artistry than human physiology."

He then names and elaborates upon three neglected bases of education. These are clinical psychology, physiology and nutrition, and sociology. It is not possible to elaborate on all three of these neglected bases but the argument for clinical psychology in addition to the conventional courses offered is illustrated in another quotation.

"The approximate equivalent of nothing is stated in the texts about conflicts, complexes, inferiority, prestige, phantasies, maladjustments, ambitions, rivalries, repressions, inhibitions, friendships, submissions, ascendancy and scores of phases of psychological experience which drive the child to influence his behavior with irresistible power. The expanding wealth of data in the fields of clinical psychology and psychiatry are a completely closed book to teachers so far as teacher training institutions are concerned."

The indictments under the other headings, namely, physiology and nutrition, are just as strong as the above dealing with clinical psychology. Fifteen years have gone by since these complaints were made. There may have been some improvements but one should wonder on reading the brief summaries in the Alabama Course of Study how strong the assumption was that teachers are oriented sufficiently in the basic sources to understand the implications of these summaries for their daily practices in the schools.

There is a simple statement, for example, that "human beings develop as a whole." (Page 77.) This is actually a

concept borrowed originally from the biological sciences. The assertion assumes some familiarity with the nature of an organism as described by the biologist. It is significant because not long ago we regarded the "mind" as a unit and taught accordingly. Now the theory is that the organism is the unit and the "mind" is its adjustment function.

All this is very important to practice if it is functionally understood. In fact, the distinction involved is sufficient to revolutionize classroom procedure, but it is not likely to mean a great deal to a teacher who has little orientation in the life sciences. This illustration points up the task for the college that educates the teacher.

Education has its unique and basic body of materials just as other professions have theirs. The Course of Study assumes that teachers have been oriented therein. Actually they have been oriented only partially and in a fragmentary way and in different degrees from teacher to teacher.

The faculty of the teacher training institution must push ahead in assembling and organizing and teaching this unique and basic body of materials selected from certain other basic fields.

Most leading thinkers on the problem would also include philosophy, aesthetics and ethics along with fields mentioned above and designate the whole body of knowledge as foundations of education. All this would argue that in a teachers college the whole faculty and not just the education faculty should be involved in varying degrees in this particular teaching task. The science department, for example, would make its contribution

deliberately and consciously from the biological sciences. There is now in that field a body of knowledge that could be assembled and called educational biology. The social science department would make its contribution through sociology and its descriptions of American culture. The psychology department has already an established responsibility in the foundations of education, but needs correlation with other contributing fields.

The education staff itself would logically handle pertinent philosophical and ethical concepts as a part of its responsibility in addition to coordinating the whole body of foundational material. A complete description of a program is not intended here. The purpose is only to point out that the basic education of a teacher involved more than the typical education faculty, and the conventional education courses. When the foundational aspects of the teacher's education is considered, the whole faculty is more or less involved. The teaching objectives and materials are too inclusive to be handled by the education staff alone. The education of a teacher is a total institutional responsibility.

The above statements have dealt only with the unique and basic materials which underlie the educative process, and the total task of teaching them. It must be granted that all this would not guarantee us good teachers. Teaching is still an art, as it has been for many centuries. Mastery of the above knowledge would not therefore automatically turn out a skilled teacher. Good method and good techniques are naturally the final essentials, but when teaching becomes a profession these

will be scientifically underpinned, appraised and constantly corrected. Preoccupation with superficial methods and teaching tricks and devices may have been errors of the past, but such was not the fault of education.

The Course of Study assumes that there exists a body of basic knowledge for the use of both teacher and the administrator as they do social engineering. The Manual deals very practically with these engineering jobs of the teachers and administrators in Chapters V through X. If space permitted it would be desirable to point out the implications of these descriptions of practice for the strengthening internship, cadet teaching and other laboratory experiences for preservice teachers.

Many criticisms of the education of teachers when not actually superficial attack at the wrong points. For example, many through lack of understanding introduce a false dichotomy by saying, "Teachers need more subject matter and less method." The uninformed assumption here is that education courses consist only of method. The critic is not even aware evidently of what Dewey and Charters and others are talking about or that they are talking at all. The State Course of Study assumes no such dichotomy, but implies a firm foundation for practice in the school. As a matter of fact, a case might be made that there is not enough functionally taught method at present in the training of the teacher. This assertion is born out of the great interest currently shown in better internship and cadet teaching for prospective teachers and in the in-service training of all teachers. A profession requires both the "materia medica" and

the internship followed by years of practice in the field.

The prospective teacher faces a threefold intellectual task. He must achieve a good general education; he must master the learning basic to his profession; and then he must discipline himself in the artistry of his profession. The task of the prospective teacher sets the challenge for the college that would educate him. The new Alabama Course of Study, although it is a brief Manual, can be used to support the above propositions.

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EDUCATION'S WHIPPING BOY

C. B. Smith

Present confusion and general lack of clarity in our educational philosophy give opponents of public education an opportunity to damage it. That this confusion prevails is obvious. A few years ago one of the leading philosophers of education in America delivered a series of lectures on the subject of confusion in education. Lately a leading magazine carried an article on the ferment in education. There have been other discussions recently which hinged around this theme of confusion and ferment in education. All these written pieces deal with confusion both in educational philosophy and in educational practice.

A distressful thing to the serious student of education is that many do not discuss confusion so much as they exemplify it. This of course is because the would-be critics have not themselves mastered command of enough tested educational theory to do the job they undertake. Neither have many whom we read taken the trouble to observe educational practices in the schools.

The recent belaboring of so-called "progressive education" is a case in point. Progressive education became for a few months the "whipping boy" of the critics of education. Anything any critics did not like about present day educational theory or practice, he cited as a bad example of "progressive education."

Some seem to have confused progressive education with any educational practice which makes use of overt activity in teaching procedure. This confusion not only reveals ignorance of educational theory, but ignorance of long established educational practice. No good teacher of vocational agriculture, for example, would consider it possible really to teach his classes without appropriate practicing activities. The pupils not only study theory from books, but engage in overt projects. They raise calves or pigs or corn. They build cold frames and hot beds. Since the aim is the mastery of performance, they apply their theory in actual situations. Such practice is common to all vocational and trades education and to much of the education in professions. The idea of learning by doing goes back into history as far as we can trace formal education. Overt activity is not a peculiar feature of the progressive school. Long before we possessed any theory of education as such, men believed that learning comes through experience in doing the things to be mastered.

Discussions here and there reveal that many have confused state-wide curriculum programs with the progressive education movement. Such programs were carried forward during the past ten years in Virginia, Mississippi, Alabama, and several other states, as well as in many large cities. Mixing these with progressive education exemplifies an extreme instance of confusion. Let us point out the contrast between the philosophy of a curriculum program and that of progressive education.

Those who initiated curriculum programs were in the main concerned about making schools more directly effective in community life, in social reconstruction, in improving the "major social functions of society." Community surveys were featured to discover community needs. The teachers were challenged to attack problems of the community. We heard much about community sanitation and health, conservation of natural resources, better housing, beautification of home grounds, and many other problems. Children were seen planting trees, building terraces, and providing protection for the birds. Examples of these undertakings by the hundreds could be assembled. All this is by way of saying that such special efforts on the part of teachers were to stress the social objectives of schools. The assumption was that the aims of public education are found in the needs of society.

On the other hand real progressives, where they can actually be found, would have considered such programs as embodying some actual hazards for child personality. According to the advocate of the child-centered school, or progressives, such a philosophy of education and consequent procedure might open up many opportunities for adult anxieties about society to be foisted upon helpless immature children. Many teachers who cannot be classified as progressive will admit this possibility and count it as something to be avoided. The advocates of the child-centered school would, therefore, prefer to find guidance for studies and activities in the nature and interests of the child himself with relatively less concern for the problems of

adult society. Self-realization and growth for the child is or was the concern of progressives, and not necessarily the building of a new social order.

Those who are reasonably familiar with educational literature will recall in this connection a tract entitled "Dare the School Build a New Social Order," by George S. Counts. As a matter of history this was a speech Dr. Counts made at a national meeting of the Progressive Education Association in 1932. It was meant by him to be a direct challenge to the social neutrality of the Progressives. Dr. Counts does not class as a Progressive himself, but belongs with those educators who believe schools should work specifically toward a new social order, that is, for deferred values. It is plain, therefore, that the original Progressives and advocates of child-centered schools would not likely have initiated state-wide curriculum development programs. Progressive education and state curriculum development programs illustrated, at that time, contrasting emphasis and should not now be confused with each other. Many other points of confusion of this very kind could be listed and elaborated if time permitted.

It is necessary at this point to go back to a beginning statement above to the effect that Progressive education has become the "whipping boy" of educational critics, a whipping boy being the boy that was always whipped in certain situations to scare the others, thus heading off the timid from radical behavior.

This technique used by the commentators on education is not

an unusual one. In fact, it is very commonly used in writing and speaking about economic and political issues. The propaganda analyst has a name for the technique. It is parallel with the trick of calling some prominent liberal a "communist," when he advocates innovations in economic or social arrangements displeasing to the critics. To get the advocate of change suspected of being an objectionable radical tends to weaken his influence and thereby head off the reform by frightening prospective followers. Accordingly a great many leaders of liberal leanings in recent years have been dubbed communists at one time or another. This frightens their more timid thinkers and slows up reforms. In like manner opponents of innovations in education resort to name calling. All new things are "Progressive" education, particularly if these new things cost money. All the defiances including juvenile delinquency are attributed to the same cause. In a few instances, music, art, and physical education have been included under this comprehensive title, because some people class these also as costly frills.

Not only opponents of innovations, but those somewhat against public education in general take advantage of this technique. Some opponents of innovations are those in the profession of teaching who are afraid their own status will be affected by innovation. To bring the schools to their present status has in our society required a long struggle of almost a century in Alabama. Only a few decades back a prominent U. S. senator from Alabama could state boldly without political risk

that education was strictly a private and personal matter and of no concern to the State. This opposition has come from many sources, but perhaps mostly from those who dreaded the cost in taxes. Some have lacked interest in schools at public expense for the professed reason that they did not believe many of the "common herd" are educable, therefore, all efforts at universal education is a waste of money. Others have been afraid that their own vested interests would be disturbed by universal secular education.

Even though there is now little open and above board opposition to public education, forces still operate to oppose the expansion and development of public schools. A great economic depression or a great war gives its representatives an opportunity. Confusion in our own thinking about education gives an advantage to those who covertly oppose it. The reaction against education during the early 1930's was formidable. Powerful newspapers attacked colleges and college professors. Certain organized groups attacked the lower schools directly or did things detrimental to the schools. The attacks were vigorously resisted by school leaders and sympathetic laymen. Public education emerged victorious, even though echoes of the battle can still be heard.

The above statements are not intended to exclude criticism of education, nor as an argument for unity of thought in philosophy. The contention is that we must understand better our own theories and practices in order to avoid confusion

ourselves and in order to interpret modern education to intelligent laymen. Judging by the past we may expect a periodic reaction against public education. We should be prepared. This preparation consists of both clear ideas of education and willingness to support those ideas.

Alabama School Journal
March, 1945

SURVIVING SAMARITANS CAPITALIZE ON MODERN TOURISM

C. B. Smith, Troy, Alabama

There are several historic mountains in the country between Jerusalem and the foot of snow capped Mount Hermon. One of these is Mount Gerizim, which towers above Shechem and Jacob's well. Every year a company of about two hundred men, women, and children retire to this mountain and eat the Jewish Passover. They claim that this custom anti-dates the building of Solomon's temple in Jerusalem, and that they are the only survivors of the true followers of Moses, and that Gerizim is the true center of worship.

Who Were the Samaritans?

Before visiting their synagogue and listening to their story, I took the trouble to look into their arguments briefly. Who were the Samaritans? Everyone has heard the story of the "Good Samaritan." Sunday School attendants have all heard about and read the conversation between Jesus and the Samaritan woman at Jacob's well.

Some familiar history throws light on who these people are and the logic of their arguments. At the end of King Solomon's reign about 933 B.C., the ten tribes north of Jerusalem seceded and set up their own kingdom. About 200 years later a large proportion of the population of the kingdom of Israel was deported by the Assyrians. This was 722 B.C.

During these 200 years, however, the town of Samaria was chosen as the national capital and an imposing palace was built there. Worship was carried on at the old sanctuaries with considerable mixture with non-Jewish cults. This is the Ahab and Jezebel story. One of these centers was Mount Gerizim which towers over Shechem and Jacob's well.

All were not deported in 722. Many of the poorer and unskilled people were left in the land. Outsiders were brought in and settled among them. There was then intermarriage and a continuing mixture of religions. These mixed people and their mixed religions came to be known as the Samaritans.

Excluded by Jews

Another familiar story is the deportation of Judah and Benjamin and the destruction of Jerusalem and the temple in 586 B.C. by the Chaldeans. We know this as the Exile, since some returned after about seventy years. Slowly they rebuilt Jerusalem and the temple and restored the temple ceremonies. Any Samaritans who desired to be counted in on all this were excluded because they were not Simon-pure Hebrews. Five hundred years later we found the woman at the well saying, "The Jews have no dealings with the Samaritans."

Samaritans Build Their Own Temple

Some decades after the return of the Exiles, the Samaritans build their own temple on Mount Gerizim at Shechem. The choice of this mountain was supported by Deuteronomy and Joshua. According to the Deuteronomy now in their possession, the modern

Samaritan colony of Moses said, "And when you have passed over the Jordan, you will set up these stones, concerning which I command you this day on Mount Gerizim and you shall plaster them with plaster. And there you shall build an altar to the Lord...." Joshua is presented elsewhere in the act of carrying out this commandment in the presence of all the people. Gerizim and not Jerusalem, therefore, was the site for central worship of the Hebrews in accordance with the specific command of Moses.

Travelers Stop at Samaritan Synagogue

Many travelers from other countries take a look at the synagogue at Shechem along with Jacob's well. When we appeared on the small porch of the synagogue, three keys were sent for, because each of the three families of the colony possesses a key. As we walked into the synagogue, two priests appeared along with a young non-priest who spoke English. The young man pushed a cart which carried the Samaritan scriptures. Promptly he began to explain the history of these first five books of the Bible. I made no effort to follow his discourse, thinking I could read up on this later if I cared to do so.

When the short discourse was over, the priests came out on the little porch for pictures. A part of the game, of course, was small tips from the visitors.

Some scholars agree that old translations of the Pentateuch give priority to Gerizim over Mount Ebal as the first central place of worship for the Hebrews. Of course, Jerusalem is not mentioned in the first five books of either the Jewish or Samaritan Bible.

I had no opportunity to ask whether or not this group has had a continuous existence since the days of Solomon. If they weathered the days of Ahab and Jezebel, the invasions of the Greeks, the Romans, the Arabs, and then the Turks, they have been remarkable. They are now surrounded by Arabs who are Moslem and Christian. They live under a government which allows no Jews, but they attempt to practice the ancient Jewish religion. Many questions occurred to me, but I refrained from asking them.

Troy Messenger
1962

FOUR MASTER TEACHERS

Charles Bunyan Smith

Out of the many hundreds of teachers I have known, including the several dozens who taught me, I select four that I now class as masters of the art of teaching. Among all these there were scores of superior teachers and a large number of good teachers. Although many of those classed as superior were on the very edge of the master category, I have chosen only four from the number to rank as master teachers.

The selection of these four is based upon my own judgment of them; but I believe a very large majority of their pupils and their observers would agree that they were masters of the art of teaching. And in these cases I am speaking only of their skills in promoting the learning process; they varied in scholarship and in their love of learning.

A Master College Teacher

The first one whom I shall present, E. M. Wright, exemplified nearly all the skills and traits of the master teacher. Professor Wright, we called him, came to Troy Normal School in 1898 and remained there until his death in 1935. Although I had been highly impressed by a speech this teacher made at a teachers' institute in Glenwood, Alabama, in the spring of 1911, I did not enter his classes in psychology until 1913. Within a few days I found myself looking forward to the class periods with excited anticipation. For me there was scarcely a dull moment in any of his classes.

Samples of This Teacher's Methods

A common procedure of Professor Wright was to involve the students immediately by directing a question to some student in such a way as to provoke an argument or start a general discussion. The better students were usually ready to join in the discussion or even participate in a good argument with each other or with the teacher. Nearly always the response of the students was vigorous, live, and sustained. The teacher led on intensive dialogue, contributing a great deal himself, although his part could not be defined as the typical formal lecture.

Occasionally he would conclude a session with a comment on some basic concept of philosophy or some problem of life itself. One day he concluded a lesson period by discussing Emmanuel Kant's twelve categories or theory of innate ideas, although we had studied none of the philosophy of Kant or any of the classical philosophers. He sketched a drawing on the blackboard as he went along; he used the blackboard frequently. I copied the drawing in my notebook and preserved it for a number of years. This one lesson, I feel sure, stimulated me to pursue some philosophy courses later under a Vanderbilt professor at Peabody College in Nashville a year or two later.

Such provocative preoccupation with big issues and ideas led to a temporary neglect of the basic text, until the quarterly examination. Then the class was held strictly accountable for what was in the text. There were no questions in the examination on the content of the stimulating discussions we had entered into during the twelve weeks of the quarter.

Unique outside tasks were assigned to supplement the textbook. For example, a list of historic persons was once given us, including St. Augustine, Martin Luther, Comenius, Pestalozzi, Jesus, and St. Paul. The task assigned was to submit a paper depicting how each of these great persons would teach a lesson. The usual thing for a teacher to do would have been to ask the students to consult the encyclopedias and other sources and hand in a compilation of facts about these important people, drawn from these sources. It was typical of Professor Wright, however, to ask the student to apply his knowledge in some fashion. This application was the super challenge here. One might actually find some written examples of how Jesus, St. Paul, and Pestalozzi would teach a lesson; but it took much thought and many discussions with each other for us to work out how Martin Luther, for example, would teach a lesson in school. I shall later point out the significance to me of these teaching procedures.

A Second Master College Teacher

Another college teacher in the master class was a professor in George Peabody College for Teachers in Nashville, Dr. John J. Didock. While attending summer school there in 1918 I chose his course entitled, "The Conduct of the High School Recitation." My experience with him was very brief; but the similarities between his and Professor Wright's procedures impressed me very much at the time. He also involved the members of his class from almost the very first moment. There were arguments between pupil and pupil, between pupil and teacher. There were discussions, explorations, and questions from class members and

also vital outside assignments in which principles were applied to problems. There was never a dull moment during the lesson period; and there was no wasted time. As I look back upon the classroom teaching of this dynamic man, I must list him as one of the four master teachers.

A Master Teacher of Small Children

The third of the four, Miss Loraine Hamil, taught children in the model school at Troy from 1905 to her retirement in 1948. Like many skilled teachers, Miss Hamil reached her peak of mastery in her middle and later years of teaching. Again, space will permit only a few samples of her work with younger children. She could teach effectively the appreciation of a poem, of a song, of a story, or of a piece of history. Her methods varied and are not depicted completely in the following sample.

A Viking Ship and the Vikings

A story in the reader about the discovery of America by Columbus asserts that North America was found first by some glamorous seamen called Vikings. Who were the Vikings? Where did the Vikings come from? These are natural questions of children. There is in the reading book a picture of a typical Viking ship. The teacher soon leads this third grade into an avid study of the Vikings. Soon they are engaged in illustrating their knowledge by making a Viking ship right in the classroom, using paper mache, plywood, paper, paste, and glue.

Such a project requires much additional reading about the Vikings and their seagoing exploits. The maps are consulted to locate their original home in northern Europe and the probable sea route to North America. Mastery of oral English is improved by much roundtable discussion. Skills in planning, in measuring, in estimating, in deciding, in working together are all developed as the task moves along. This master teacher utilizes every response in such a way as to get the maximum pupil development. In the end there stands a striking replica of a Viking ship which can be seen and measured and judged. Who but the skilled teacher can appraise what has happened to the growth of the children themselves during the several days devoted to the unit on the Vikings?

As already indicated, this description is only a peep at a master teacher at work. Some such enterprises would come closer to practical life and deal with concepts of health, of the life of plants and animals, or of life in the local community. Others, as already indicated, would lead to exercises in artistic experiences with poems, songs, and pictures.

Readers will doubtless respond by saying that they have observed many teachers do the things described here. This is true; many good teachers and many superior teachers use similar procedures. My argument is that Miss Hamil did these things more superbly and with a little more skill, self-assurance, and understanding than the teachers I class as superior.

Another Master Teacher of Children

The fourth teacher I have chosen is Miss Helen Strickland, who came to Troy State Teachers College in 1937 to teach children in the Laboratory School. It was obvious that Miss Strickland rested her procedure on the "experience" approach in teaching, much as Miss Hamil did. She was a recent graduate with the Masters Degree from Teachers College, Columbia University and was familiar with the concepts underlying this approach as set forth by John Dewey and others. She had worked toward perfecting her methodology in the famous Parker District Schools of Greenville, South Carolina, during several preceding years.

Living and Learning in School

A full description of Miss Strickland's teaching will not be given here; but it would strikingly resemble the performance of Miss Hamil. I shall, therefore, give only one small illustration, an incident rather than a class performance. A fourth grade pupil brings a bunch of beautiful flowers to school and presents it to the teacher. Instead of simply placing the flowers in a proper place herself, the teacher announces the gift to the pupils and then asks a question: Where shall we place this beautiful bouquet? A discussion follows during which the children become aware that there are principles of balance and rhythm in properly placing decorations in a room and they achieve from this experience a small grasp of those principles. The point is that a natural opportunity to utilize experience was not passed up.

This small incident was typical of Miss Strickland's classroom teaching. She accepted a point of view that there are scores of natural situations in daily living in the school which should be seized upon to promote thinking and learning. The ongoing experience and interests of her pupils were constantly utilized while learning geography, reading, arithmetic, good English, good health habits, and even good manners. Her thought was that the pupils are living now and not merely preparing to live as adults. This teacher was, in my judgment, a master at demonstrating the application of correct knowledge to the learning of children in the classroom.

What Was The Secret?

It is likely that most master teachers have not pulled out into the open the secrets of their mastery, even for themselves. None of the four I have presented ever outlined his or her philosophy to me. If we can find a common characteristic of these four teachers who were quite different in personality and in scholarship, we may find the secret of their mastery. It is likely that a jury of observers would not all agree upon the common characteristics of the four. I shall nevertheless set forth what I saw as the common factor.

All four of these teachers involved the pupils from the beginning of the class session. Each teacher, I can see now, proceeded the whole time within the processes of natural student responses. There was no evidence that the teacher considered student learning a process of passive absorption; but each of them, consciously or unconsciously, viewed the learning process

as active response. This point of view has been the guide of many teachers for centuries, but it was formally enunciated by William James early this century in these words: "No reception without reaction, no impressions without correlative expression,--this is the great maxim which the teacher ought never to forget."

These following sentences occur in the elaboration of this maxim by James.

"An impression which simply flows in at the pupil's eyes or ears, and in no way modifies his active life, is an impression gone to waste. It is physiologically incomplete. It leaves no fruits behind it in the way of capacity acquired. . .Its motor consequences are what clinches it. . .The most durable impressions are those on account of which we speak or act, or else are inwardly convulsed." So speaks William James.

I believe that Professor Wright was consciously operating on this maxim of William James; he was very fond of this psychologist. The two elementary teachers plainly operated on James' Maxim, either consciously or unconsciously. Seldom were the pupils placed on the receiving end of a formal lecture, although the teacher was frequently talking as a part of the give and take of the class.

A recent observation of someone in a school journal is in harmony with what I see as the common denominator of these master teachers:

"A great teacher is not one who imparts knowledge to his students but one who awakens their interest in it and makes them

eager to pursue it for themselves. He is a spark plug not a fuel pipe."

If the reader will review the description of Professor Wright's classroom procedures above he will conclude that this teacher was plainly putting the above quotation into practice. A lively discussion of some issue today was not followed up the next day. The purpose of the exercise had been achieved. The student was free to pursue answers on his own if his awakened interest justified it.

In conclusion I must admit that I made no survey of opinion among the pupils or observers of these teachers nor used any kind of research approach in rating the four as master teachers. The judgment is based upon my personal impression of them and supported by my small knowledge of teaching and learning. These four I remember and rank as masters of the teaching art.

Alabama School Journal
September 7, 1960

OBSCURANTISM STILL OPERATING AMONG US

Charles Bunyan Smith

The following headline appeared across the entire Birmingham News on January 6, 1967: "Evolution rift delays approval of textbooks." If I had not known the paper was a current edition, I would have thought it was a very old edition dating back forty years or more. Who would have thought such an argument would have been raised by church people in this last half of the twentieth century? Evidently a few people still need orientation on matters some of us thought were settled.

Perhaps it would help in this needed orientation to call attention to a profound talk made at the Methodist World Conference last August in London by Professor W. Russell Hindmarsh of the Department of Atomic Physics, University of Newcastle-Upon-Tyne. I made it a point to preserve this speech for my own files. In order to get one of his basic statements before us I must quote the speaker at some length. The quotation follows:

It is a fatal error to elevate empirical, that is, observational or scientific statements into articles of faith. Much of the apparent incompatibility of science and Christianity arose because assertions which in reality were of a purely scientific character were taken to be matters of faith. One of the more dramatic episodes in this connection was the attack upon Galileo by the Church of his day. The history of this famous case is complex; the rights and wrongs obscure; but there can be no doubt that the failure to distinguish between scientific statements and faith statements was at the root of the dispute.

In the same way the controversy aroused by Darwin's theory of evolution more than three hundred years later was due to the same fundamental error. The study of biological evolution is a matter for science alone; its results are made articles of faith at our peril. And in our own day we must take care not to get ourselves into the position where a new scientific advance. . . is seen as a challenge to the basis of Christianity. There is no area of experience which is exempt from the probings of science, and no scientific statement must ever be allowed to become an article of faith.

Thus Dr. Hindmarsh presents the issue.

The Ptolemaic System Becomes Church Doctrine

Certain religious leaders have been making the mistake described by this professor for centuries. As one example, which Professor Hindmarsh briefly refers to above, the church made the Ptolemaic system of our universe a dogma of the Church, after the sphericity of the earth had been reluctantly accepted. The earth, according to this system, was the center of the whole universe; all the stars, the sun, the moon rotated around it every twenty-four hours. This system was the best empirical approach the astronomers could make at that time as to our cosmology.

When Galileo with his telescope and his mathematics began to undermine this system and confirm the Copernican system he was guilty of heresy and finally brought before the Inquisition. The jury put its decision in part as follows: "The first proposition, that the sun is the center and does not revolve around the earth is foolish, absurd, false in theology, and heretical, because expressly contrary to Holy Scripture" and

"the second proposition, that the earth is not the center but revolves around the sun, is absurd, false in philosophy, and from a theological point of view, at least, opposed to the true faith." Larger telescopes and other instruments have greatly established the Copernican system and theology lost another argument.

The Dogma of the Antipodes

Another less excusable argument arose about whether or not the other side of the globe could be inhabited. As the sphericity of the earth began to become accepted in the pre-Christian era a long drawn argument arose. If the earth is a sphere, there cannot be inhabitants on the other side walking with their feet upward and their heads downward. Cicero said yes; Epicurus said not. Churchmen inherited this argument, but some in their ardour adduced scripture to prove their points. There is no record of an Adam and Eve on the other side, they said, and besides that, people on the other side could not view the second coming of Christ. Thus, the question became theological; hostility to the Antipodes became a doctrine of the Church. Soul salvation depended upon its acceptance. St. Augustine was one powerful leader against the idea that people lived on the other side, and he supported his stand with elaborate citations of scripture.

Such a view prevailed for a thousand years and was smashed by Christopher Columbus and Magellan. The latter sailed to the Antipodes and found human inhabitants there. This case is cited

because it is one very clear example among many of the errors the Christian Church has made over and over again through the centuries by lifting scientific statements into articles of faith and then holding dogmatically the statements when scientists make new discoveries. By doing this, theology continuously loses the argument to the detriment of the Church.

Between the tragic story of Galileo and the long drawn out storm over Charles Darwin two other quarrels between theology and natural science arose to high pitches and theology lost. In 1729 Sir Isaac Newton wrote his classic, Principia, and in 1830 Sir Charles Lyell wrote Principles of Geology.

Newton set forth his law of gravitation and laws of motion all of which are being applied today in our space exploration and in establishing satellites around the earth. In his own country and in England he was dubbed an atheist and accused of putting God out of the universe.

Lyell, on the other hand, began setting forth evidences of the great ages and changes through which our earth has passed, as evidenced by fossil remains, by coal beds, and by the rock strata; and now by oil fields, petrified forests, and an abundance of additional fossils. The theological fights against him were long drawn out and vitriolic and have scarcely ceased to this day.

When Will the Lesson Be Learned?

Many more examples of the error mentioned by Professor Hindmarsh could be cited. There is evidence that present day

intelligent churchmen have learned the lesson and our great church colleges are now free of the error. There is also evidence that some are not yet "out of the woods." How regretful it is that the lesson could not have been learned 1500 years ago and oceans of argument, agony, hatred, and persecution avoided. It was a fatal error to elevate scientific statements into authoritative statements of faith; it still is an error.

The Methodist Christian Advocate
April 11, 1967

CAMERON'S CHAPEL--"ANOTHER CHURCH
IN THE WILDWOOD"

Charles Bunyan Smith

The dogwood and yellow jasmine still blossom profusely in the surrounding wildwood, but the forests have already reclaimed the farms of other days. Great crowds come no more at protracted meeting times. The good and loud singing of hymns typical of Methodists is now much reduced in volume. More than 103 years have come and gone since the first hymn was raised on this spot.

All this is another way of saying that at present the congregation of Cameron's Chapel is very small. A few of those in the congregation now are, however, direct descendents of the founders some of whose names appear on the early rolls.

Mr. Ethelred C. Nichols, a great grandfather himself, is a grandson of Joel Nichols and of Thomas Underwood, both among the founders. Other current members in this category are Addie Cameron Blackwell and Sarah Julette Daniel Trantum. Descendents of Elizabeth Jenkins Brunson listed in 1862 are Venters Grant, Lamar Grant, Lillie Belle Peek, and Orene Brunson Blackwell. On the rolls also are Carol Taylor, Mamie Taylor Jackson, descendents of Jacob H. Taylor, another founder.

My awareness of the general church interest in Methodist history today stimulates me to comment on these fragments of church minutes in my possession, samples of which are exhibited here.

They consist of some incomplete records of Cameron's Chapel in Crenshaw County seven miles west of Brantley, Alabama.

These minutes carry the church roll for 1862 as well as the memberships in later years up to 1884. I take this method of letting the many hundreds of descendants of Cameron's Chapel, pioneers now living in other places, know about the existence of these important records.

The first church roll available is dated 1862; tradition makes the church older than this date indicates. Some recall that an earlier church preceded this one and was located nearer where Brantley is today, between the old John Haygood place and Mr. Prestwood's farm. The earlier church was called Montgomery Chapel.

Female Members, 1862

Female members were Virginia DeLoach; Elizabeth Pirkins (Perkins); Martha Pirkins (Perkins); L.C. Kilpatrick; Elizabeth Brunson; Elizabeth J. Brunson; Elizabeth Avant; Sarah Richburg; Temperance Hamilton; Elizabeth Kilcrease; Nancy E. Battle; Martha Taylor; Lucy Maybase; Malinda Fanin (Fannin); Nancy Underwood; L.A. Avant; Lucy Williamson; Mary DeLoach; Nancy Brunson; Miranda Rawls; Mary Montgomery; Mary R. Fannin; E.A. Sanders; Elizabeth Brandon; Margaret Rawls; Martha Smith; Samantha Daniel; Dina Tomlinson; Sarah Gibson; Priscilla Tomlinson; Frances Underwood; Martha J. Elerds; Sarah E. Harrell; Mary J. Montgomery; Elizabeth Register; Frances Gibson; Arabella Gilpin; Sara A. Fannin; Matila E. Fannin; Sarah DeLoach; Susan DeLoach.

Male Members, 1862

The male members on the roll 103 years ago were the following: J.J. Kilcrease; Moses Rawls; Green Montgomery; A.W. Fannin; William N. Brandon; Richard Sanders; Franklin Montgomery; John Saunders; J.J. Thurston; F.M. Register; Thomas Gilpin; J.T. Penn; William DeLoach; J.F. DeLoach; John Kilpatrick; R.T. Rever; G.W. Kilcrease; Hugh Cameron; Henry A. Cameron; Benjamin Rawls; William F. Hudson; Henry D. Brunson; Thomas Montgomery; William J. Harris, and Thomas Underwood.

The church was named for Hugh Cameron, eighth from the bottom of the list above. He was famous as a Sunday School superintendent and teacher of the Bible Class. A great grandson of his, John T. Cameron, became a preacher in the Alabama Conference. Henry D. Brunson, listed on the roll, was the writer's grandfather. He was fourteen years old in 1862. Mrs. Elizabeth Jenkins Brunson among the female members was his mother. J.J. Thurston, ninth from the top of the list, was the grandfather of two Alabama Conference preachers, W.F. Daniel and J.L. Daniel, now retired. A.W. or Abe Fannin, the writer's great great uncle, will be recognized by hundreds of relatives and descendents as far away as Texas and New Mexico. He was among many who migrated to Texas after the Civil War from Cameron's Chapel Community. The descendents of John Saunders, Richard Saunders, and of John Kilpatrick are found in teaching, in the ministry, and in other professions, as well as in the business over this part of the country and in the far west.

There are such multiplied connections to all of these family names that space prevents my outlining them. Literally hundreds of families harbor traditions that go back to this frontier church.

Other Substantial People Soon Joined

Later church rolls found in these records from 1865 to 1884 reveal additional families plus sons and daughters of the first congregation. In 1875 the roll carries many of the same families with some new names of those who had joined soon after 1862. I am adding only some of the new heads of permanent families: Levi Daniel; William Cannon; George Kirkland; John P. Kirkland; Joel Nichols; E.A. Clark; Jacob H. Taylor; Francis Pope; William Wallis; Daniel Mills; William B. Holland; John Hollis; William Hollis; W.F. Williamson; and John H. Haygood. The father of George and John P. Kirkland was Nathan Kirkland who apparently never joined the church, although his numerous descendents swelled the membership of Cameron's Chapel. It was the expansion of these families that enlarged the congregation. For example, Joel Nichols had five sons and several daughters, all of whom had Methodist families.

Methodism Taken Seriously

We still have pious Methodists today, but perusal of these Quarterly Meeting minutes reveal that the members were expected to take their Methodism seriously. In 1865 this letter was recorded in the Quarterly Meeting minutes:

"Dear Brethren and Sisters: Remember that Friday before each Quarterly Meeting is to be observed as a day of fasting and prayer for the prosperity of the Church and the success of your ministers." J.A. Parker, P.C., (Preacher in Charge), Mt. Ida Circuit, Montgomery Conference.

Excerpts from the Quarterly Conference of February 2, 1878, indicate again the seriousness with which they took their Methodism. Note the reference to Class meetings in the first and second reports in the sample minutes below.

"Church Conference opened with religious service by W.D. Owens, P.C., February 2, 1878. W.B. Grist was elected secretary. The roll was then called and revised and R.E. Williams' name placed on the roll.

"First Report: P.C. reports that churches in the circuit are doing tolerable well. Class meetings and Sunday Schools are being organized, and we hope will be the means of good to all concerned.

"Second Report: Class leader reports the attendance good. Class meetings held once a month and is a blessing to all concerned.

"Third Report: H. Cameron, S.S., reports the school doing well. Using the Sunday School literature with satisfactory results.

"Fourth Report: George Kirkland, Steward, reports no collections during the present quarter.

"Fifth Report: What is being done for the poor of the church? Answer, none needing assistance."

The question following the one about the poor had to do with how many read a church paper. The answer several times was that "a few copies of the New Orleans Advocate were taken." Evidently the Alabama Conference had no paper at that time.

The records through the years clearly indicate efforts to introduce helpful literature to the Sunday School and congregation. Young children were also taught to read in Sunday School. The poor were not forgotten.

Characteristically Methodist are the answers to the question about the Class meetings. I must assume that readers know what this feature of Methodism was. (See paragraph 93 of the General Rules in the Methodist Discipline.) The answers were always positive. These meetings were regularly and successfully held. For example in 1879, the answer again was that "Brother Joel Nichols, Class leader, reports the Class meetings very good, the attendance good."

Indications are that at each Quarterly Meeting of the church the whole church membership was supposed to be present. The Church roll was called and revised. On June 15, 1881, the minutes say, "Roll called, some lost sight of, some withdrawn." All were expected to attend the business session of the Quarterly Conference. A Quarterly Meeting was church-wide, serious business.

Still More Serious Business

On the records of 1880 this simple notation is found on the church roll opposite four names: "Expelled from the church, November 5, 1880," and a longer notation is opposite another name as follows: "Suspended three months. If Brother _____ reforms and comes forward at the end of three months and expresses his intention and desire to live better he will remain in the Church, if not his name will be discontinued." A later notation written just above "three months" reads "erased 1881." This obviously means the words "three months" were erased although still visible and the brother was no longer considered a member of the church. No explanations are recorded as to why these good people were "expelled from the church." Oral tradition has it that the charge was dancing.

Personalities

The earliest preacher in charge mentioned in these records is J.A. Parker in 1865. In 1866 J.E. Cotrell, presiding Elder, and M.C. Robinson, preacher in charge. In 1875 A.M. Jones was a pastor. On December 8, 1877, a membership certificate was signed for H. Cameron by E.M. Turner, P.C. O.R. Blue appears as presiding Elder and A.H. Moore as P.C. In 1881 J.M. Beloid was presiding Elder and C.D. Jordan, P.C.

Each Quarterly Meeting elected a secretary. W.B. Grist served as secretary to the Church Conference on February 2, 1878. Hugh Cameron was Superintendent of the Sunday School. George Kirkland was Steward. Levi L. Daniel was secretary in 1879 and

again in March 7, 1880. A.H. Cameron was secretary on June 1, 1881. This man, Archibald H. Cameron, was a son of Hugh Cameron whose name runs through the records from the beginning to June 1, 1881. As the years went by many Camerons also increased the membership of this Chapel. A.H. Cameron served each Quarterly Meeting through 1882 and the minutes for July 1, 1883, were signed by O.S. Brunson, the son of Elizabeth Jenkins Brunson whose name occurs on the roll of 1862. The minutes he signed on September 7, 1884, read in part as follows: "Report of Preacher Brother D.J. Wright: That the churches all over his circuit are in a prosperous condition; that the power of the spirit has been greatly manifested at all his protracted meetings; that he has baptized over fifty in all. No other reports. Conference closed with benediction."

The fragments end in 1884. These minutes as a whole reveal the spirit of pioneer Methodism in a frontier church. The Church was vigorous through the 1880's and 1890's and into the twentieth century. My own contemporaries were the third and fourth generations from the founders. My associations there began in 1903. As I recall the pastor was R.A. Foster.

A Contribution to the Ku Klux Klan

Our preacher in 1904 was Joseph Simmons who emerged many years later as the revivor of the Ku Klux Klan following World War I. His operations began in Georgia and not Alabama. I recall this preacher very clearly, although I was only thirteen

years old. He was tall, red headed, witty, and handsome. While on the charge he took the lead in building a parsonage in Brantley, supervising the work himself. He had some lively opposition at Cameron's Chapel when he asked that the brethren support their pledges with a promissory note.

My purpose, however, was to discuss the early beginnings of this Methodist Church. The church flourished on through the first quarter of the twentieth century; and then as the trek to the cities and other states began, membership declined. Cameron's Chapel has a colorful and glorious past.

Luverne Journal
June 16, 1965

